

1508/427.
Itinerarium totius Sacrae Scripturae:

OR, AN

A B S T R A C T

OF THE

H O L Y B I B L E,

By Way of QUESTION and ANSWER;

With NOTES and OBSERVATIONS to each Book.

A Work never before made publick.

Very necessary in all CHRISTIAN FAMILIES.

Together with Tables of *Scripture Measure, Weight and Coins*, calculated,
and, by Decimal Arithmetick, reduced to our *English Valuation*, &c.

To which are added,

AN EXPLANATION of the APOCRYPHA,

AND

A brief CHRONOLOGY from the Creation to our Saviour's Birth.

By C. BROWN, *late of Coggeshall in Essex, Gent.*

Our Saviour said, *Search the Scriptures.* John v. 39.

St Paul said, *Meditate upon these Things, being written for our Learning.*

1 Tim. iv. 15. 1 Cor. xx. 11.

And David, *Thy Word is a Lamp unto my Feet.* Psal. cxix. 105.

L O N D O N:

Printed for the Author. MDCCXLVIII.

[Price Four Shillings and Sixpence neatly bound in Calf.]

1508/427.

Molt Reverend Right Reverend and
Reverend in the most honorable
the Lord Bishop of the Diocese of
the Province of New York and
the City of New York



This is to certify that the above
mentioned Bishop of the Diocese of
the Province of New York and
the City of New York is the
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T O T H E

Most Reverend, Right Reverend, and
Reverend the Clergy; the Honourable
Lords, and Others, Members of the
Societies in *Great Britain and Ireland*,
for propagating Christian Knowledge.

My Lords and Gentlemen,

TH O' the Distrust so natural to a young Author on
his first Performance, does indeed much discourage
his Undertaking, (Presumption being the usual Compliment
given to Persons of Honour and Distinction in Dedications
of Books;) yet being assured, that whatsoever may tend to
the Honour of the Authors and Promulgators of our holy
Religion will not be unacceptable, I have in the following
Sheets collected the Heads of every Chapter of the Old and
New Testament, by Way of Question and Answer, with
Notes and Observations to each Book; which, I hope, at least,
may suffice to let loose the poor and illiterate of Mankind
from the Bands of Ignorance and Superstition, and hereby
arrive to the Knowledge of him our Creator, revealed in
those sacred Oracles of his divine Word.

As all Learning gradually ascends from the first Know-
ledge of Things, and since every Protestant believes it to be
his Duty to promote this Knowledge, it must be granted,
(by your Honours Permission) nothing could better serve the
Publick in bringing up their Children in the true Knowledge
and Fear of God, than what I have now attempted in Pre-
ference to the Protestant Religion, hereby to be taught and
ingrafted in their tender Age also at School, if as happy in

a Teacher, who wants neither Capacity nor Integrity in his Calling to apply the same ; which I have compiled with great Pains, and, by the Help of the most learned Authors, unfolded the most abstruse and difficult Sense the Types and Figures explained in particular, with Reference to Time, plain and easy.

That all Persons may enjoy the Benefit of so useful a Book in their Families, it hath the more embolden'd me to make this Address, flattering myself, that by letting the World see what Masters you are in the Art of Condescension, it will meet with the Encouragement it deserves, obtain'd by the pious Endeavours of a desir'd Success ; and being couch'd under your Honours Protection, may the better withstand the adverse Opinions by Inspections of critical Eyes, countenancing this poor Present by following that divine Rule, *It is acceptable according to that which a Man hath*, and recommended to those our Nations of *Great Britain and Ireland*, united in the true Faith of Christ, whom God long preserve.

To conclude, may it please the God of all Grace and Mercy to give his Blessing to your united Endeavours, that an abundant Entrance being made into the Kingdom of our Lord and Saviour Jesus Christ, when the great Bishop of Souls, whose Interest you are concern'd for, shall come to make his general Visitation, we may be all able to give up our respective Accounts with Joy and not with Grief, and so receive the End of our Hopes, the Reward of our Labours, even the Salvation of all our Souls, which are the daily Prayers of,

My Lords and Gentlemen,

Your most obedient,

And dutiful Servant,



CHRISTOPHER BROWN.

T H E

P R E F A C E.

TH E R E is nothing that has Life, but hath either Motion or Action: And such is the Condition of Man, with a greater Measure of both, to humble him; the whole Course of his Life being compared to a Pilgrimage, in which State a Man can presume upon no certain Continuance. We find Man cannot possess himself of one Moment's Rest from the Time of his Birth until his Death. Alexander himself, who was Master of almost the whole World, still found no Content; and even the holy Patriarchs, Prophets, &c. could make their Lives little better than Toil and Labour. With what Pains did Abraham wander from Chaldea into the Land of Canaan? How was Moses tormented in the Wilderness, almost to the Loss of his own Soul, absolutely never to come into the promised Land? And for David, how miserable lived he, when he could not trust his own Friends, &c. Thus we may see, there is nothing in this World wherein there can be found a true Satisfaction: The few Pleasures we enjoy are but for a Moment, still without Content; and, last of all, perhaps, may bring us into everlasting Misery. I could wish that every Christian Reader would forsake his Vanities, prepare for a future State, and rouse up in the Service of God; praying, reading, meditating on the holy Scriptures, Sermons, and other good Books. By the first we may be prepared in our Judgments and Affections: By the second we may inform and furnish ourselves with Materials; by the third we may digest them into the clearest Sense.

Lectio inquirat, Oratio postulat, Meditatio invenit, Contemplatio digestat, saith St Augustine. Prayer does desire, Reading does enquire, Study and Meditation do discover and digest. First, pray to God to direct and enable us for the particular Service

vice that lies upon us. It was a usual Saying of Luther, Bene orasse est, bene studuisse. He always found himself in best Temper for Study, when he had first composed his Thoughts, and raised up his Affections by Prayer. St Paul's Advice is, To pray without ceasing, 1 Thes. v. 17. To give Attendance to Reading, 1 Tim. iv. 13. And he says, That it is the Study of the Scriptures that must make the Man of God perfect, thoroughly furnished, 2 Tim. iii. 17. If this were necessary in those primitive Times, when Men were extraordinarily inspired with special Gifts, much more now.

I have in this Book unvail'd several Parts of Scripture, and collected out of the Works of the most antient Authors, such Accounts as may render the Work valuable and instructive, of the most noted Cities, Towns and Places mentioned in the Scripture; the Time of their growing mighty, and how lost and decay'd; the Travels of all the Patriarchs, the Parts they travelled, and the memorable Actions they did in those Places; with a short Chronology of the Times, &c. from the Writings of St Austin, St Chrysostom, Jerom, Strabo, Pliny, Livy, Plutarch, Eusebius, Josephus, &c. our Sir Walter Raleigh, Clark, Smith, Burkit, Stackhouse, and many others; some of which lived in those Times and Countries, and have also described, in the Actions of the Persians, Chaldeans, Græcians, and Romans, the State of the Jews as it stood in these Times, and of the obscure Meaning of the Prophecies; also the Situation and Destruction of Jerusalem; how most of these Cities, Countries, Seas, Desarts, and Mountains were situated; how many Miles they were distant from Jerusalem, with the Bearings of each; besides an Account of foreign Miles, and of Scripture Weights and Measures, &c.

The Body of the Book is in Question and Answer, and gives the spiritual Sense or Doctrine of the Old and New Testament, with Instructions; which I designed to be used as a third Class in Schools at the Discretion of the Teacher, once a Day at least, the Scholars being placed in a Row; hereby to come to the Knowledge of God and his divine Word in their Youth, that when they grow old they may not depart from it. In the Notes and Observations you have the historical Account of the Lives, and the most remarkable Accidents which bear an Affinity with

with the Question and Answer, and run all the Way through, as Occasion serves with each Book.

This Work will be a great Help for understanding the Times, References, and Order of the several Books of Scripture. The Pentateuch, or Five Books of Moses, are as the first Basis by which the whole Frame of Scripture may be the more easily apprehended. The other Historical Books do mostly refer to the Books of Samuel. The Prophets are ordinarily divided into three Ranks. 1. Those who prophesied before the Captivity, who refer to the History in the Books of Kings and Chronicles, especially the Second Book. 2. Those that prophesied in the Captivity, concerning whose Times there is but very little Mention in the Historical Parts of Canonical Scripture. 3. Those that prophesied after the Captivity; unto whom the History of Ezra and Nehemiah bath some Reference. And so, in the New Testament, many of the Epistles refer unto the Acts of the Apostles. The Books of Scripture were not writ in the same Order as they are placed; but they are set down rather according to their Bulk and Largeness than their true Order: For those that were before the Captivity are to be reckoned according to this Succession.

1. Before Christ 920, Obadiah, in the Reign of Ahab, 1 Kings xviii. 23; and in 840, Jonah, in the Reign of Jeroboam, 2 Kings xiv. 25; in 780, Amos, Isaiah, Hosea, Micah and Nahum, in the Days of Uzziah, Jotham, Ahaz and Hezekiah; in 700 Joel; in 680, Habakkuk; and Zephaniah and Jeremiah in 610, about the Time of Manasseh, Josiah and Jehoiakim. 2. In 582, in the Captivity, there prophesied Ezekiel and Daniel. 3. From the Return out of Captivity 'till our Saviour's Coming are reckoned 559 Years. About the 18th Year of this began Haggai and Zechariah, not long after Malachi. After these we have the Apocrypha.

And so the New Testament, tho' the larger Epistles are placed first, yet they were not written so. 'Tis probable they were composed according to this Order, Anno Dom. 50, 1 Thes. 55, Romans and 1 Cor. 56, 1 Tim. 2 Cor. 57, Titus; 61, 2 Thess. Philip. Coloss. Gal. Ephes. Heb. and Phil. In 64. 2 Tim. So for the Canonical Epistles, that of
James

James is thought to be written first, then those of Peter, then Jude, and lastly John. So some conceive that the 108th Psalm should be first, where David prepares himself for this Work, O God, my Heart is ready; I will sing and give Praise: And the 72d Psalm last, because it concludes with this Passage, The Prayers of David are ended. All Scriptures are either manifest, or critical and obscure: For divers Texts have a double Meaning, Historical and Literal, Typical and Allegorical: Instance those Places concerning the Brazen Serpent, Num. xxi. 9. John iii. 14. Jonah in the Whale's Belly, Jonah i. 17. Matt. 40. Abraham's two Wives and Sons, Sarah and Isaac, Hagar and Ishmael, Gen. xxi. Gal. iv. 22. The Law concerning the muzzling the Ox that treads out the Corn, Deut xxv. 4. 1 Cor. ix. 9. In all which there is some typical Allusion primarily intended.

To conclude, I have used all my Endeavours to make the Circumstances of the most difficult Places throughout this Book, to run in a Parallel with the Scriptures themselves, on serious Consideration; consulting the Means to preserve the Word of God from any dangerous heretical Imposition; plain and easy, without Staggering or Doubt, according to the Revelation of the Mystery, which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.

Now to God, only Wise, be Glory: And the God of Peace that brought again from the Dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to do his Will: working in you that which is well pleasing in his Sight, through Jesus Christ our Lord, Amen.



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THE
First Book of MOSES,
CALLED

GENESIS.

CHAP. I. to XV.

WHAT is this Book called Genesis?
Answer. Because it signifies the Beginning and Generation of the Creatures.

Q. What is Creation?

A. A making a Thing of nothing.

Q. Did God create all Things of nothing*?

A. He did. *Wisdom xi. 14. Psal. xxxiii. 6. and cxxxvi. 5. Eccles. xviii. 1. Acts xiv. 15. and xvii. 24.*

Q. When?

A. In the Beginning.

Q. What are you to understand by this Word Beginning?

A. Not from Eternity, but first of

* The Universe was created out of nothing by an infinitely powerful and wise God, self-existent. Man, at his first Creation, was substituted by God as his Vice-gerent, to receive the Homage and enjoy the Services of all inferior Beings, endowed with Excellencies fit to maintain the Porte of so vast an Empire; yet those very Excellencies, as they qualified him for Dominion, so they unfitted him for a Satisfaction or Acquiescence in those his Vassals, the Dignity of his Nature set him above the Society or Converse of meer Animals: So that in all the Pomp of his Royalty, amidst all the Throng and Variety of Creatures, he still remained solitary; but God, who knew what an Appetite for Society he had implanted in him, judged this no agreeable State for him. *It is not meet that Man should be alone, chap. ii. 18.* And as in the universal Frame of Nature, he engrafted such an Abhorrence of Vacuity, that all Creatures do rather submit to a preternatural Motion, than admit it: so in this empty, this destitute Condition of Man, he relieved him

of all, before all Things, from the Beginning of Time. *A.* To confute those that maintain'd the World had no Beginning.

Q. Why did Moles write in the Beginning?

him by a miraculous Expedient, divided him, that he might unite him, and make one Part of him an Associate for the other. Neither did God take this Care to provide him a Companion merely for the Intercourses of Senses. Had that been the sole Aim, there needed no new Productions, there were sensible Creatures enough: The Design was to entertain his nobler Principle, his Reason, with a more equal Converse, assign him an Intimate, whose Intellect as much corresponded with his, as did the outward Form, whose Heart, according to Solomon's Resemblance, answered his, *as, in Water, Face answers Face*, Prov. xxvii. 17. with whom he might communicate, traffick, and interchange all the Notions and Sentiments of a reasonable Soul.

They were naked, and were not ashamed, chap ii. 25. and in this holy and happy Estate they had a sound Judgment, and perfect Freedom of Will; they knew so much of God, as Creatures are capable of, and their Innocency exempted them from Sin, which is Death; God requiring nothing but an entire Submission to his Will, for which he gave them a Command to abstain from the Tree of Knowledge of Good and Evil, which was in the Midst of Paradise, threatening them with Death if they dared to touch it. The Devil envying their Happiness, came to *Eve* under the Shape of a Serpent, persuaded her to eat the Fruit which was forbidden, telling her, that they would be so far from dying, that they should become as Gods. By these Promises she suffered herself to be seduced, gave to her Husband, who, thro' a wicked Compliance, made himself guilty of the Woman's Sin.

Now when the Reprobate Angels first understood by Revelation, that the Son of God should take on him the Nature of Man, (not the Nature of Angels, but the Nature of Man) to ransom and redeem Man, and so, as Man, to be exalted above them: when they understood this, they would rather fall from God, and be cast out of Heaven, than subscribe to the Will of God; which was, that the Nature of Man, united unto the Person of Christ, should be exalted above them, and so brought into Heaven. For God knowing from Eternity, that Man created, and left unto himself, would fall away, decreed also from everlasting, to provide a Mediator, a Redeemer to restore and ransom him: Whence St Peter affirmeth, that Christ was fore-ordained before the Foundation of the World, and that he was delivered by the determined Council and Foreknowledge of God before all Time: Therefore we are said to *be chosen in Christ before the Foundation of the World*, Ephes. i. iv. Hereby it appears then, that God did foresee and foreknow the Fall of Man: True, yet was no-way the Cause or Author of it: No, there is no Iniquity in God. For, saith St Austin, *Eve*, the first Woman, took up Sin from Satan; upon her bare Word, Adam unadvisedly, not so much to please his Wife, as moved by Ambition at her Persuasion, when, if he would, he might have chosen the Good and refused the Evil, subscribed to the Bond; but the Burthen of the Interest lay heavy ever since upon their Posterity. The Woman was first in the Transgression; but no Wonder, for



Q. What do we learn by the Creation of the World?

A. In regard to the Creator, three Things.

Q. Which be they?

A. His Omnipotency in creating all Things of nothing, his Bounty in furnishing the World with all necessary Ornaments, and his Love in giving Man Dominion over all, *chap. i. 26.*

Q. Who was this Man to whom he gave Dominion?

A. Adam.

Q. Why was he called Adam?

A. From the Hebrew Word *Adamah*, which signifies red Earth, because he was made of the Dust, or Slime of the Earth.

Q. Have we any Account in Scripture where Adam was made?

A. No; some think in Syria, or the holy Land, near to Damascus. Others say, near to He-

bron, a City in the Tribe of Judah, and was there buried. However, we know Man was first created, and then brought into Paradise, *Gen. i. 2.*

Q. What do we learn from the Beginning in respect to ourselves?

A. The Observation of the Sabbath, *chap. ii. 2.* Humility of Mind, being made out of the Dust of the Earth, *ver. 7.* and the Reverence which we owe to Marriage.

Q. Why ought we to reverence Marriage?

A. Because it was instituted of God himself in Paradise, *chap. ii. 23.*

Q. How ought a Man to love his Wife?

A. As himself, being Flesh of his Flesh.

Q. Where was Man placed after his Creation?

A. In Paradise.

if Lucifer, an Angel, first fell in Heaven, it is not strange that a Woman fell on Earth. In Paradise was the Quarrel, ever since was the Battle: The Serpent lost the Field, tho' the Woman lost the Garden; God gave the Woman the Honour and Victory in the Day of Battle. *The Seed of the Woman shall break the Serpent's Head:* All the Quarrel since is for the broken Head; i. e. to forsake our evil Ways, to beat down Satan, and to cleave unto the Lord. God, of his great Mercy to Mankind, spared not his only Son. A Saviour is born, and he hath laid our Iniquities upon him: Upon him the Seed of the Woman did break the Serpent's Head; the Seed of Abraham, in whom all the Nations of the Earth are blessed, *Gen. xlix. 10.* his Son the Prosperer; upon him Immanuel, *Isa. vii. 14.* God with us, and God for us. The wonderful Counsellor, *chap. ix. 6.* who was ever privy to God's Will, concerning Man's Salvation; upon him, our Mediator, *1 Tim. ii.* our Advocate with the Father, *1 John ii. 1.* our Redeemer, our Saviour Jesus Christ: Not upon the Father, not upon the Holy Ghost, but upon the second Person in the Trinity; for there is no other Means whereby we can be saved.

Q. What do you mean by the Word Paradise*?

A. Paradise is as much as to say a pleasant Garden, plentifully furnished with fruitful Trees.

Q. Which were the principal Countries of Paradise?

A. Syria, Arabia Felix, Egypt, and Judea.

Q. Which are the four Rivers that watered Paradise?

A. Pison, or Ganges, Gihon, Hidekel, and Euphrates.

Q. What is meant by the watering this Garden?

A. It was the Overflowing of these Rivers which manured and refreshed the Earth to bring forth its Kind.

Q. Did Adam continue there in this Happiness?

A. No, he fell.

Q. How?

A. By the Malice of the Devil, and his own Wilfulness.

Q. What was his Sin?

A. Disobedience.

Q. How did God punish him?

A. He cursed him and his Posterity, wherein he shewed his Justice, chap. iii. 13.

Q. How did he comfort him?

A. By promising Forgiveness by the Seed of the Woman, Jesus Christ, ver. 14.

Q. What did that shew?

A. His Mercy.

Q. How many Ways did the Curse of God extend upon Adam?

A. Four: 1st, The Earth was made barren for his Sake. 2^{dly}, His Posterity, as well as himself, became Bondmen to Hell. 3^{dly}, All the Days of his Life he was

to

* The great Reformer Luther, called Paradise, in his Discourse of Germany, A pleasant Garden. Ecc. Hist. Munster, An Orchard. And, in the Bible, Eden; the Grecians call it Hedone, an extraordinary Place of Pleasure and Delight, and such was Paradise; for in it was great Plenty of all Things as well of Trees, Fruits, Herbs, as sweet smelling Flowers, as of Beasts, and Fowls of the Heaven. Into this Place God put Man to dress it, and keep it: His Name was given him according to the Custom of many Years after; and the Names given by God all carry a Reason with them why they are so called: Adam, as being made of the Dust; Cheva or Eve, because she was Mother of all living; Abraham, because he was Father of many Nations; Aaron signifies a Teacher, Ex. iv. 27. In Hebrew, so in the Chaldean Tongue, Babel is Confusion, Gen. x. 10. and xi. 49. In the Syrian, Cyrenius is ruling, Luke ii. 2. In the Greek, Demas, the common sort of People, Col. iv. 14. 2 Tim. iv. 10. Philem. 24. And, in the Latin, Caesar, an Emperor, or serene Conqueror of Rome; as to Augustus, Luke ii. 1. to Tiberius, Luke iii. 1. Mat. xxii. 17. to Claudius, Acts xi. 28. to xxv. 12. and to Nero, Phil. iv. 22. &c.

Man's Nature, the State of Marriage, and God's Blessing, were not utterly abolished thro' Sin; but the Quality or Condition thereof was changed, that is, according to the Lord's Promise, chap. iii. 15. tho' destitute of the Sacrament of the Tree of Life. The Father instructed his Children in the Knowledge of God. God gave them Sacrifices to signify their Salvation. By Faith Abel offered an acceptable Sacrifice to God. Cain proved a Hypocrite, Heb. xi. 4.

to earn his Meat by the Sweat of his Brows. And, 4^{thly}, he was thrust out of Paradise.

Q. Was this wholly his own doing, being made thus unhappy?

A. No; for after the Lord had placed him in the Garden of Eden, he fell into a profound Sleep; and his Maker form'd out of his Side a Companion Woman, whom he call'd Eve. The Serpent, that old one the Devil, took Advantage of her weaker Sex, beguiled her, and she did eat, and give to her Husband, and he did eat also of that forbidden Fruit; which brought Death into the World, and all our Woe.

Q. How was Eve punished?

A. Two Ways: 1st, To bring forth her Children in Sorrow. And, 2^{dly}, to live in Subjection to her Husband.

Q. How was the Serpent punished?

A. Three Ways: 1st, He was made the most cursed of all Creatures. 2^{dly}, He was to go upon his Belly. And, 3^{dly}, To devour the Dust of the Earth.

Q. Where is it thought the Tree of Knowledge stood?

A. Upon Mount Calvary, near to the Place where Christ was crucified; so that he made Satisfaction for Sin in the same Place where Sin was first committed.

Q. What became of this Tree?

A. It remained till the Deluge, kept in the Custody of Angels at God's Appointment, and by the Flood, together with other Things, were destroyed.

Q. Where lived Adam and Eve

after breaking the Commandments?

A. At Damascus, about 160 Miles from Jerusalem.

Q. Which was the second Sin of the World?

A. Murder.

Q. Who committed it?

A. Cain upon his Brother Abel. chap. iv. 11. 12.

Q. What was the Cause?

A. Envy, because Abel's Sacrifice was accepted, and Cain's was not, chap. iv. 4, 5.

Q. Why did not God accept Cain's Sacrifice?

A. Because he did it more upon Custom than Conscience,

Q. Who taught them to sacrifice?

A. Their Father Adam.

Q. How could he do that, and the Law not yet given?

A. The Law of God is two-fold, naturally imprinted in Mens' Hearts, and traditionally pronounced from God, and written in the Bible.

Q. Which of these had Adam?

A. The first.

Q. What was the Punishment of Cain for killing his Brother Abel?

A. He was cursed of God, and condemned to be a Vagabond, and went into the Land of Nod, (a Land of Fear and Disquiet) in the Town of Henoch, 480 Miles Eastward, and dwelt there.

Q. Cain being thus cursed, and a Mark set upon him, Gen. iv. whom did God raise after the Death of Abel to build his Church upon?

A.

A. His Brother *Seth*, chap. iv. 25. For *Adam* knew his Wife again, and she bore *Seth*, when *Adam* was 130 Years of Age, and 800 Years before our said Grand-fire's Death, having begot Sons and Daughters. *Seth*, at the Age of 105 Years had *Enos* (then Men began to call upon the Name of the Lord); he at 90 was Father to *Cainan*; who, at 70, had *Mahalaleel*; this Man, at 65, got *Jared*; who, having lived 162 Years, was Father to *Enoch*; this Patriarch, at 65 Years of Age, had *Methuselah*, (the oldest Man) and by the Time he was 187 Years of Age, his Son *Lamech* came into the World; who, at 182 Years old, was Father to *Noah*; and when *Noah* was 600 Years old, the Flood swept away the Bulk of Mankind.

Q. Then the Example of Cain's Punishment did not prevail with the succeeding Ages to beware of Sin?

A. No; as the World grew in Years, so it grew in Iniquity.

Q. In what Manner?

A. It was wholly corrupted, and full of Cruelty, chap. vi. 11.

Q. By whom did God reprove them?

A. By *Noah*, in making it known he would drown the World, by his preparing of the Ark.

Q. Were the People reformed?

A. No; they laughed at it, and remained secure till the Waters came on them.

Q. Were all destroyed?

A. All but *Noah* and his Fa-

mily, and some others for the Preservation of their Kind.

Q. What Year of the World did this happen?

A. In the Year 1656, and 726 Years after the Death of *Adam*.

Q. In what Place lived *Noah*?

A. In *Armenia*, 600 Miles North, hard by Mount *Ararat*; upon which Mount the Ark, after the Flood, stayed itself, Gen. viii.

Q. What moved God, that he would not spare so much as the Brute Beasts?

A. His Detestation of Sin.

Q. Who was the Figure of Christ?

A. *Enoch*.

Q. How was he a Figure of Christ?

A. In being taken, Body and Soul, up into Heaven, as Christ was, chap. v. 24.

Q. Who was the first Figure of the Church?

A. *A'el*.

Q. Who was the second?

A. *Noah*, preserv'd in the Ark.

Q. What did his Preservation testify?

A. The Love of God towards his Church, and was a Type of holy Baptism, 1 Pet. iii. 20. and 2 Pet. ii. 5.

Q. What did the tossing of the Ark by the Waters signify?

A. The Persecution that the Church should suffer.

Q. Wherein did the Mercy of God appear?

A. In causing the Waters to fall.

Q. Wherein did the Zeal of *Noah* appear?

A. In giving God Thanks for his Deliverance, as soon as he set Foot on dry Ground, chap. viii. 20.

Q. How did Noah afterwards offend?

A. By that beastly, most crying, and filthy Sin of Drunkenness, chap. ix. 21.

Q. Who covered their Father's Shame when drunk?

A. Shem and Japheth.

Q. What received they for it?

A. Their Father's Blessing, ver. 22.

Q. Who made a Mock of his Father's Infirmary, and did not seek to cover it?

A. Ham.

Q. What was his Reward?

A. His Father's Curse, ver. 25.

Q. Did this Curse after fall upon him?

A. It did, both upon him and his Posterity; for, at the building of Babel, their Language being confounded, they were scattered over the Earth.

Q. Who was the first Prince and Regent upon Earth?

A. Nimrod: He built Babylon, where the great Tower, 16 Ells high (i. e. 200 Yards) should have reach'd up to Heaven, chap. xii.

Q. What was Shem called, on whom Noah bestowed his first Blessing, as his Son?

A. Melchizedek, (i. e. a King of Righteousness, and dwelt in the City of Jerusalem, then called Salem, (i. e. a City of Peace) out of whose Loins came our blessed Saviour.

Q. Whose Son was Abraham?

A. The Son of Terah, the

seventh from Shem, Uncle to Lot, his Brother Haran's Son, and was born at Ur, now called Orcha, in Chaldea.

Q. Did they agree together like Brothers?

A. Yes, till they grew rich.

Q. Who was the Cause of their falling out?

A. Their Herdsmen.

Q. Did they seek Revenge of one another after their Quarrel was known?

A. No, they gave gentle Words, and sought Means how to prevent the like Inconveniency.

Q. How was that?

A. They departed, and dwelt asunder.

Q. But with that Separation did their Love decay?

A. No; it was still constant and Brother-like.

Q. How doth that appear?

A. In that, after Lot was taken Prisoner in the Company of the Kings of Sodom and Gomorrah, Abraham, with a Band of Men, rescued him, chap. ix. 16.

Q. Where was it he overthrew the four Kings that had taken Lot Prisoner?

A. At Dan.

Q. Did not Lot dwell in Sodom?

A. Yes, he did.

Q. Why, that was a dangerous Place, tho' pleasant?

A. True; so are all Places where Wickedness abounds.

Q. Was Lot nevertheless a righteous Man?

A. He was; but he suffered as the Wicked did, being in Company with them.

Q. How was that?

A. He was taken Prisoner, as you observed, with the irreligious Kings going in aid with them against their Enemies.

CHAP. XV. to XX.

Q. Who was Abram's Wife?

A. Sarah.

Q. Whose Daughter was Sarah?

A. His Brother Haran's, who died before his Departure, and before which he married her.

Q. Was it lawful for Abram to marry his Brother's Daughter?

A. It was, God permitting it for re-peopling of the World.

Q. How did she offend when she perceived herself barren?

A. By using unlawful Means to raise Seed to her Husband, chap. xvi. 3.

Q. How was that?

A. By sending Hagar, her Maid, to his Bed.

Q. How did God plague her for it?

A. Her Maid despised her, and triumph'd over her in her own House, ver. 5.

Q. What other Sin followed on the Neck of that?

A. Wrath: She obtained Licence of her Husband to be revenged upon Hagar.

Q. In what Manner was she revenged?

A. She thrust Hagar and her Child out of Doors.

Q. Whither went Hagar?

A. Into the Wilderness.

Q. Had she any Friends to go to?

A. None at all; she was a poor Servant and a Stranger.

Q. To whom did she appeal?

A. To God, who delivered her.

Q. What learn we by that?

A. That God rejecteth no Estate of Persons in their Misery, if they call upon him.

Q. How ought Servants to behave themselves that have offended?

A. As Hagar, that was commanded by the Angel, to return and submit herself.

Q. Was Sarah barren still?

A. No; God gave her a Son in her old Age.

Q. What was his Name?

A. Isaac, and this was he in whom the Covenant was made.

Q. Where was Isaac born?

A. At Gerar, the uttermost Town in Canaan, where King Abimelech kept his Court, six Miles South East of Hebron, chap. xxi.

Q. What was the Sign of the Covenant?

A. Circumcision, or the cutting of the Foreskin.

Q. What is signified by that?

A. The casting away the lewd Affections of our Hearts, if we mean to be made Partakers of his Mercy, chap. xvii.

Q. Were none Partakers of the Covenant but such as were circumcised?

A. Yes, Women; because under the Name of Man both Sexes are comprehended.

Q. What was Hagar's Son's Name?

A. Ishmael.

Q. Did not the Covenant be-
long

long to him, as well as to Isaac, seeing he was the Seed of Abraham?

A. No; altho' there were two Covenants made.

Q. Which be they?

A. The one eternal, made to the Children of the Spirit; the other temporal, made to the Children of the Flesh.

Q. What was the temporal Covenant?

A. That from Ishmael should spring a mighty Nation, even twelve Princes, chap. xviii. 20.

Q. Where was Abraham now seated?

A. At Canaan, at the Hill that lieth between Bethel and Ai, on the Plain of Mamre, near to a Wood.

Q. What temporal Blessing did God bestow on him?

A. He was very rich.

Q. How did he employ his Riches?

A. In Hospitality, and other good Deeds.

Q. Wherein appeared his Hospitality?

A. In using Travellers and Strangers kindly.

Q. What Strangers?

A. The three Angels in the Shapes of Men.

Q. How did he entertain them?

A. First he ran out to entertain them, then he intreated them to rest in his Tent, and last of all he feasted them.

Q. What learn we by Abraham's Hospitality?

A. To imitate Abraham in meeting the Poor chearfully, and

offering them such Necessaries as we think they want.

Q. How did the Angels requite him for it?

A. They told him joyful News concerning the Birth of his Son Isaac, and what the Purpose of God was towards Sodom and Gomorrah.

Q. What was the Purpose of God towards Sodom?

A. Utterly to destroy it.

Q. What was the Sin of Sodom?

A. That abominable Sin of Mal practice, a vile Beastliness with beastly Men; such detestable Monsters, whose criminal Passions were excited towards the very Angels whom Lot shelter'd, chap. xix.

Q. Did Abraham pray for Sodom?

A. Yes, in such a zealous Manner, as had there been found ten godly Persons in it, the City had been saved, chap. xviii. 32.

Q. Why did Abraham pray for them?

A. First in regard of his Brother Lot that dwelt there; and then in regard of Humanity, for that it grieved him that so many People should be destroyed.

Q. What did that signify?

A. That Abraham (as God's People ought to be) was of a pitiful Mind, even towards Infidels.

Q. What solicited God's Vengeance against the Prayer of Abraham?

A. The continual Cry of Sin ascending out of Sodom and Gomorrah into the Ears of God;

whereby we learn that Sin is a continual Crier against us, so long as we let it dwell among us, chap. x. 13.

Q. Was all in the City then destroyed?

A. All but Lot, his Wife, and two Daughters.

Q. What was the Commandment that God gave them at their Departure from the City?

A. Not to look back.

Q. Was this Commandment kept?

A. No, Lot's Wife broke it.

Q. What was her Punishment?

A. She was turned into a Pillar of Salt, chap. xix. 16.

Q. What moved her to look back?

A. Her fond Desire to think that she should forego her Wealth and so pleasant a Place.

Q. What do we learn by that?

A. That no Care of earthly Things, be they ever so glorious, must hinder us from obeying God's Commandments.

Q. How was the City destroyed?

A. With Fire and Brimstone from Heaven, chap. xix. 24.

Q. What were the Towns Names that were burnt?

A. Sodom, Gomorrah, Adama, and Zeboim, 24 Miles S. E. from Jerusalem.

Q. Where did Lot remain?

A. In the Mountains.

Q. What Sin did he fall into whilst he lived there?

A. Drunkenness.

Q. What next?

A. Into Incest.

Q. What doth that prove?

A. That Drunkenness is the Mother of all Sins.

Q. How was Lot incestuous?

A. By his own Daughters.

Q. Who tempted him thereunto?

A. His Daughters, when they had made him drunk.

Q. What was God's Punishment for that Sin?

A. The Nation that came by that Conception was a cursed Generation.

Q. What Generation was it?

A. The Moabites and the Ammonites, chap. xix. 37.

CHAP. XX. to XXXV.

Q. Who had like to have wronged Abraham, by taking his Wife?

A. King Abimelech.

Q. What learn we by that?

A. That God threaten'd him with Death, chap. xx. 3.

Q. Did he upon that deliver her back to her Husband?

A. He did.

Q. What learn we by that?

A. Two Things: 1st, That God will punish Adultery; and, 2dly, That the very Heathens abhor the Breach of Wedlock, chap. xx. 7.

Q. How did God try Abraham's Faith?

A. By bidding him sacrifice his only Son Isaac, chap. xxii. 2.

Q. Would he have done it?

A. Yes; but that an Angel stayed his Hand.

Q. What learn we by that?

A. God's special Providence over his own.

Q. What needed God, that
knew

knew what Abraham would do, have tried him?

A. That he might reward Abraham's Faith and Obedience, and that it might be recorded for our Instruction.

Q. How was his Faith rewarded?

A. God renewed his Covenant once again; and told him, that for that Deed, he would multiply his Seed on Earth like the Sand on the Sea Shore.

Q. What Virtues did God further prove in Abraham?

A. His Patience, in taking his Wife Sarah from him.

Q. Did he mourn for her Death?

A. Yes; but that was the Weakness of the Flesh, yet his Soul was glad, in that he knew she lived eternally, chap. xxiii. 2.

Q. What other Virtues had Abraham?

A. Uprightness of Mind.

Q. Wherein did that appear?

A. When Hephron the Hittite offered him a Piece of Ground to bury his Dead, he would not take it before he had paid the Price of it, chap. xxiii. 13.

Q. What do Abraham's Virtues teach us?

A. If we be Children of Abraham, and Heirs of his Covenant, we must do the Works of Abraham.

Q. What was Abraham's Care for Isaac when he came to Age?

A. To provide him a virtuous Wife, chap. xxiv. 4.

Q. What may Parents learn by that?

A. That they ought to pro-

vide Wives and Husbands for their Children in due Time.

Q. Was he ruled by his Father's Appointment?

A. He was.

Q. What did he shew in that?

A. A godly Precedent of Obedience to all Sons to follow the Counsel of their Parents in chusing them Wives, and not their own inordinate Desire.

Q. Whom did Abraham send about this Business?

A. His chief Servant Eleazar, chap. xxiv. 2.

Q. How did he proceed in it?

A. With Prayer, that he might speed well, and Thanksgiving afterward for his Success.

Q. What may Servants learn here?

A. How to undertake their Master's Business.

Q. What other good Property was in that Servant?

A. He would not eat when he came to his Journey's End, before he had done his Master's Business.

Q. What may Servants learn by that?

A. To regard more their Master's Business, than their own Pleasure.

Q. Whose Daughter did he chuse for his Master's Son?

A. Rebecca, the Daughter of Bethuel.

Q. When the Parents heard the Request of Abraham, did they presently give their Daughter to Isaac?

A. No; they asked Counsel of God first, and then the Maid's Consent.

Q.

Q. What is to be learned by that?

A. As Children ought not to match without their Parents Consent, so Parents ought not to match their Children without their Consent, ver. 38.

Q. After Isaac and Rebecca were married, what Issue did God give them?

A. Two Sons, Esau and Jacob.

Q. How long did they continue childless?

A. Twenty Years.

Q. How did Isaac obtain them?

A. By Prayer, chap. xxv. 21.

Q. What learn we from hence?

A. To seek for the Blessing of Children at God's Hands.

Q. What was Esau's Undoing?

A. The Lust of the Flesh, and the Contempt of his Birthright.

Q. Wherein?

A. He sold his Birthright for Pottage.

Q. What Oversight was that?

A. An Oversight that many worldly Men run into.

Q. What is that?

A. Preferring of Trash before the rich Grace of God, chap. xxv. 33.

Q. What was his Birthright?

A. His Privilege and Preheminence as being first born.

Q. What did that Folly lose him else?

A. His Father's Blessing.

Q. What was the Reason?

A. Because, not regarding his earthly Patrimony, God likewise suffered him to lose the Benefit of his heavenly Inheritance;

which was spiritual Benediction.

Q. Did Esau at last see his own Error?

A. No; but ran farther into Error.

Q. How?

A. By hating his Brother Jacob, chap. xxvii. 42.

Q. What was the Virtue of Jacob?

A. Patience in giving place to his Brother's Rage, and going to seek his Fortune in another Country.

Q. Whither went he?

A. To Haran, to his Uncle Laban.

Q. What were his Virtues there?

A. Diligence in doing his Uncle Service, and Fidelity in not deceiving him.

Q. Might not Jacob have deceived Laban, seeing Laban deceived him?

A. No; we must not be evil because others are so.

Q. How did God deal with Laban?

A. He prospered him for Jacob's Sake.

Q. What were Laban's Vices?

A. Ingratitude and Oppression.

Q. How was he ungrateful?

A. In upbraiding Jacob for his good Service.

Q. How did he oppress him?

A. In trebling his Servitude by fraudulent and crafty Means.

Q. Did God deliver Jacob at last?

A. Yes; as he will all others that trust in him, tho' for a Time he seem to be far from them.

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Q. What was the Reward of Jacob's Patience and true Service in the End?

A. Whereas when he came from his Father's House he had but one Coat to his Back, and a Staff in his Hand; at his Return he was the Husband of two Wives, the Master of many Servants, and the Owner of much Treasure, and divers Herds of Cattle, chap. xxx. 43.

Q. Did not Jacob fear to return into his own Country, knowing that his Brother Esau was his Enemy?

A. No, because he knew God, that had commanded him to go, would defend him.

Q. How did he depart from Laban?

A. Secretly, as by Stealth.

Q. Why did he so?

A. For fear that Laban would detain his Wives and Goods.

Q. What did Laban when he knew it?

A. He pursued him with Intent of Injury.

Q. Who restrained him?

A. God, who in a Dream charged him not to offend either in Word or Deed.

Q. How did his Brother Esau receive him?

A. Lovingly, like a Brother.

Q. What was the Virtue of Esau in that?

A. He thought it a base and unnatural Thing to keep Envy always in his Stomach toward any one, much less toward his own Brother, chap. xxxiii. 4.

Q. Where lived Esau and his Posterity?

A. Upon Mount Sier, so called of the King of that Name; afterwards Esau's fourteen Sons drove out the Horrites, and it was called Edom; of Esau, Edomites, Gen. xxv.

CHAP. XXXIV. to L.

Q. How many Sons had Jacob?

A. Twelve.

Q. Which of those Twelve were a Figure of Christ?

A. Joseph.

Q. Wherein?

A. In being sold by his own Brethren.

Q. What learn you by that?

A. That in all Ages, after God had promised the Messiah to Adam, he never ceased by Word and Deed to signify his Coming.

Q. Why did Jacob's Sons sell their Brother Joseph?

A. For Malice, in that Joseph prophesied by Dreams his Brothers should be his Servants, and bow to him.

Q. Why did God suffer Joseph's three Brethren to sin against him?

A. Because he had much good to him, and them, and their Posterity, to draw from thence.

Q. What other Sins did they run into besides?

A. Murder and Dissimulation.

Q. How?

A. They intended to have slain their Brother, but that Judah dissuaded them, chap. xxxvii. 26.

Q. How did they dissemble?

A. In telling their Father that

that their Brother was slain by wild Beasts, ver. 32.

Q. What were the Fruits of these Sins?

A. They procured Disquiet of Conscience in themselves, and Tears to their old Father, whom they thought rather to have comforted, ver. 34.

Q. Did this Policy of theirs ever the more prevent the Subjection which they feared?

A. No; God prospered Joseph, and gave him Favour in the Court of Egypt.

Q. With whom?

A. With Potiphar, Pharaoh's chief Steward.

Q. How did Joseph shew himself there to be the Servant of God.

A. In resisting the Lust of Potiphar's Wife.

Q. What is the Nature of Lust, being resisted?

A. It grows impudent, and outrageous soon after.

Q. Shew an Instance?

A. Potiphar's Wife, when she saw Joseph would not yield to her, accused him that he would have ravished her.

Q. Did God suffer her Accusation to take place?

A. Yes, Joseph was imprisoned.

Q. He being guiltless, why should God suffer that Wrong to be laid upon him?

A. For two Causes, First that by his strange Delivery he might have greater Cause to glorify God; Secondly, to make his lewd Disgrace the higher Promotion.

Q. How was Joseph delivered?

A. By interpreting the King's Dreams.

Q. How was he advanced?

A. He was made Ruler over all Egypt.

Q. What was the Plague God laid on his Brethren for selling him?

A. They were oppressed with a mighty Famine. chap. xli. 54.

Q. Whither came they for Succour?

A. To their Brother unknown.

Q. What Reverence did they shew unto him?

A. They kneeled unto him, and called him Lord, chap. xliv. 16.

Q. What Virtues do we learn by the Example of Joseph in his high Authority?

A. Three.

A. Charity, Clemency, and Humanity.

Q. How was he charitable?

A. He relieved his Father and Brethren with Corn freely, and without Recompence, chap. xlii. 25.

Q. How was he gentle?

A. In pardoning the Wrongs that his Brethren had done him.

Q. Wherein was he humble?

A. In not despising his Father and Brethren, poor Shepherds of Canaan, tho' himself was the second Person in Egypt; and in sending for his Father to be Partaker of his Happiness.

Q. Did Jacob come thither?

A. Yes, and died there.

Q. What did we learn by his Death?

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A. To desire of God to die being an Infidel, toward his Idolatrous Priests?

Q. How was that?

A. Praying, blessing, and rehearsing the gracious Benefits of God, chap. xxxviii. 9.

Q. What Zeal had Pharaoh,

A. More than many Christians now a-days have towards the true Ministers of the eternal God, in that he did not diminish their Church Livings, chap. xlvii. 22.

Obs. This first sacred Book of *Moses* is called *Genesis*, or *Generation*, because it comprehends the Creation of the World, and the Genealogy of the first Patriarchs from *Adam* to the Sons and Grandsons of *Jacob*. It is stiled *Bereſchith*, in the *Hebrew*, because it begins with this Word; and it concludes the historical Transactions of 2369 Years from the Creation to the Death of the great Patriarch *Joseph*, according to the *Hebrew* Computation.

Abraham having travelled up and down like a Pilgrim above 2000 Miles in different Parts; last of all, he and his Wife *Sarah* returned to the Plain of *Mamre* by *Hebron*, and there they died and were buried, *Gen. xxiii.* whose Sepulchre in *Jerom's* Time was to be seen, but old and decay'd. It is also said, *Isaac* and *Jacob*, with their Wives, lay buried in this Place, which was purchased of the *Hittite*. *Abraham* signifies the Father of a Multitude, from *Ab*, *Pater*, a Father, *Ram*, *excelsus*, mighty, and *Hamon*, *multitudinis*, of a Multitude, which should be ingrafted into the Church, and partake of everlasting Life, thro' the Mediation of Christ Jesus, the promised Seed, *Gal. iii. Eph. i. Acts iii.* and is a Type and Figure of God the Father: For that as *Abraham* was the Father of many, yet had but only one Son; so altho' God be the Father of all Nations, yet had but one only Son Jesus Christ, begotten of his own Essence, from before the Beginning of the World; and he gave his only begotten Son to die for the Salvation of their Souls.

Lot continued most of his Time with *Abraham*; *Rebecca* died, and was buried in *Mamre*. After his Departure, when the Lord had determined to rain Fire and Brimstone on *Sodom*, *Lot*, according to his Commandment, went thence to *Zoar*, a little Town near adjoining; where, having committed Incest with his Daughters, was so sore afflicted in his Conscience, that with extream Grief he died. *Luther* saith, that *Abraham* took him to *Hebron* with him to comfort him, and that there he died, which is 36 Miles from *Sodom*. *Brittenbaux* saith the Pillar whereinto *Lot's* Wife was turned, is yet to be seen shining like Salt, a little from *Zoar*.

The two Angels that led *Lot* out of *Sodom*, whom also he entertained in his House, were those which spoke with *Abraham* in *Mamre*.

The *Egyptian* Maid *Hagar*, after her Elopement from her Mistress, was by an Angel bid return to her Master. This Angel, some think, was the Son of God, for he was called by the Name of *Jehovah*, *Gen. xvi.* which Name was not communicated to any created Angel; and, according to his Command, returned and went with her Mistress to that kingly City *Garr*, where both her and her Son, who was then about 15 Years of Age, were put out of her Master's House; and being in her Travels, reduced to great

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Want, her Son lying under a Tree, she went about a Bow's Shot off; sat down, and wept, expecting nothing but Death: As she was in this Misery, God heard the Voice of the Child, and sent an Angel unto her, saying, *Fear not, for I will make of thy Child a great Nation.* And God blessed the Child, and he became an Archer, and lived in the Wilderness of *Pharan*, where he married an *Egyptian* Woman, 80 Miles from *Gerar*. *Pharon* is a City in *Arabia* the Stony, and lies 104 Miles South of *Jerusalem*, which is made mention in *Num.* xiii. and xiv. *Deut.* i. *Gen.* xiv. 21. *Hab.* iii. Here this excellent Archer and Hunter dwelt, and with great Power and Strength conquer'd all the neighbouring Princes and People thereabouts: His Posterity inhabited those Parts, the *Ismaelites*, and from whence the *Saracens* were derived. He was born, *Anno Mundi*, 2035, *Abraham* being then 86 Years of Age; was circumcised at 13; went from his Father at 15; was at his Funeral, being then 89 Years of Age; died when he was 137 Years of Age, and left behind him 12 Sons as *Jacob* did, which were the Princes of their Families, as was his, of which the Apostle *Paul* hath an excellent Allegory.

Abraham had two Sons, one by the Bond-woman, another by the Free-woman: He that was of the Bond woman was according to the Flesh; but he that was of the Free woman was by Promise: By which Things, another Thing is meant; for the one, which is *Agar* or Mount *Sinai*, gendereth unto Bondage; for *Agar* or *Sinai*, is a Mountain in *Arabia*, and answereth to *Jerusalem* that now is, and she is in Bondage with her Children: But *Jerusalem*, which is above, is free; for it is written, *Rejoice thou barren, &c.* Wherefore, we are no more of the Bond-woman, (which is the Law) but of the Free; not by our own Works or Righteousness, but by Faith in Christ, who maketh us Heirs of that heavenly *Jerusalem*.

The Fountain of *Hagar* (which is also called the Well of Life, because God did there look mercifully upon *Hagar*) lieth between *Bared* and *Kader-Barnea*, 10 Miles South from *Jerusalem*. Here *Isaac* dwelt, and had his two Sons, *Esau* and *Jacob*, *Gen.* xxvi. Afterwards it was called the Well of the living God, and seemeth mystically to represent Baptism, the Laver of Grace and Regeneration, by the Operation and especial Working of the Spirit: For the Church, like *Hagar* with her Son, travelling thro' the Wilderness of this World, is press'd with a Multitude of Sins, and seeing her own Misery, finds no Remedy, but by Faith in Christ Jesus, to be delivered from so heavy a Burthen. Wherefore, they joining together in Prayer, crave the merciful Audience, and gracious Assistance of God, that it would please him of his Goodness to refresh them with the Water of Life, the Doctrine of Grace, that so they may be made capable of eternal Glory. For *Hagar* signifies a Pilgrim, and *Ismael* a goodly and good Man, whom the Lord heareth, who, travelling together with his Mother, the Church in this World, fighteth against the Enemies thereof, and shooteth the Arrows of Faith against all infernal and cruel Beasts: For *Schamab* signifies he hath heard, and *El* the Almighty God, who mercifully heareth the fervent Prayers and Petitions of the Just, *James* v. 15.

Anno Mundi 2089, and before Christ 1879, *Isaac* being 40 Year of Age when his Father sent *Eleazer*, who was the Steward of his House, to *Haram*

in *Mesopotamia*, when he made a Contract with *Rebecca*, Daughter of *Be-thuel*, Sister of *Laban*, for his Master's Son *Isaac* to have her to Wife. *Isaac* had his Name given him by God before his Nativity, as had six more, viz. *Isaac*, *Gen. xvii.* *Cyrus*, King of the *Persians*, *Isa. xlv.* *Sampson*, *Judg. xiii.* *Josiah*, King of *Judah*, *1 Kings xiii.* *John Baptist*, and *Jesus Christ*, the Son of God, *Luke i.* of whom *Isaac* was a noble Type: As *Isaac* in *Hebrew* signifies Mirth, so *Christ* is our true Rejoicing, the Mirth and Delight of the whole Church of God. *Abraham*, when he would have offered his Son unto the Lord, carried the Fire and Sword, *Isaac* the Wood where-with he was to be slain and burned. O miserable Sight! especially to a Father, himself to be the Executioner of his only Son and Heir, which was miraculously begotten in his old Age, to be burned to Ashes before his Face: Even so our Saviour *Christ*, for the Sins of the World, bore upon his Shoulders the Wooden Cross, whereupon he was offered an acceptable Sacrifice to his Father, that by his Mediation and Satisfaction they might be pardon'd.

After *Abraham's* Trial of his Faith, another Sacrifice was provided, that he might save his Son; which was a Ram caught by the Horns among Thorns: So that immaculate and precious Lamb, even *Christ Jesus* our Lord, was crowned with Thorns, and hanging upon the Cross, by his precious Death, opened unto us the Door of Mercy, and made us capable of eternal Life, *John xix. 1 Pet. i.* Such was the Love of *Abraham*, a Father, unto God: Such was the Love of God, a Father unto Man, that they spared not their only begotten Sons, the one typically to represent the other: that is, the only begotten Son of God, who died effectually for *Abraham*, *Isaac*, and all Mankind, *John iii. Gen. xxii.*

Jacob, whilst upon his Travels at *Bethel*, saw the Ladder that reached down from Heaven, *Gen. xxviii.* after his Servitude with *Laban* for his two Daughters, *Rachael* and *Leah*; and at his Departure *Laban* pursued him, but at the Commandment of the Lord, he made a League with him, *Gen. xxxi.* in Mount *Gilead*; (in which Country *Elijah* was taken up into Heaven in a fiery Chariot, *1 Kings xvii. 2 Kings ii.*) and when he came near to *Penuel*, he wrestled with the Angel of God, *Gen. xxxii.* he came to *Sichem*, where his Daughter *Dinah* was ravished, *Gen. xxxiii.* and so returned into his own Country.

Orebe lay about 624 Miles from *Jerusalem*, East, and 232 West of *Nineveh*. It seems it took its Name from the Inhabitants worshipping of Fire; for which Cause *Abraham* left the Place of his Nativity, with his Family, and went to *Haran*, with his Father, and Cousin *Lot*, and dwelt there.

Haran is the chief City in *Mesopotamia*; and there the rich Roman *Crausus*, with his Army, was overthrown by the *Parthians*. This Roman, 53 Years before the Birth of *Christ*, robbed the Temple of *Jerusalem*, and of those holy Relicks carried away to the Value of six Tons of Gold: But upon the 6th of June, he met his Fate near *Haran*; was taken and slain, the *Parthians* pouring melted Gold into his Mouth, bidding him take his fill. In this Action were slain 30,000 Romans. This famous City was then subject to the *Parthians*, after that the *Persians* took it; but now it is under the *Turks*; here is the Well, at which *Rebecca* gave Drink to *Eleazar*; *A-*
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Abraham's Servant, *Gen. xxiv. 19.* and by the Townsmen is called *Abraham's* Well; There also *Rachael*, *Laban's* Daughter, first spoke with the holy Patriarch *Jacob*, who, turning the Stone off from the Well, gave her Cattle Drink; which may all be considered as a notable Type of holy Baptism; for as the holy Fathers took their Wives by this Well, so *Christ* receiveth his holy Congregation by the Well of Baptism, in his Word and holy Sacrament, which is the right Well of *Israel*, and floweth unto everlasting Life.

The Plain of *Mamre* stood a Mile from *Hebron* Eastward, and Twenty-two Miles S. E. Near to the Wood, dwelt one *Mamre*, being a Custom in those Times to build by a Wood Side, from which it took its Name.

According to *Josephus* and *Egesippus*, *Abraham* dwelt near to a Tree that bore Leaves Summer and Winter, called a *Terebintb* Tree, and stood from the beginning of the World, 'till *Constantine* the Great, it being lawful for none to cut a Bough off it; And then *Helena* caused a large Church to be built in that Place, in Memory that *Abraham* sitting under that Tree, the three Angels appeared unto him in the Similitude or Likeness of Men, *Gen. viii.*

Hebron was the Metropolitan City, together with *Mamre*, in the Tribe of *Judah*, which before was called *Kirjatherba*; from *Arba*, a great Man among the *Anakims*, *Josb. xiv.* built by *Heth*, soon after the Flood, the Son of that cursed *Canaan*, whose Posterity, the *Hittites*, inhabited in it; but such was their Hospitality, that they entertained *Abraham*, being a Stranger and Traveller. In *Josbua's* Time one *Rabab* was King, who, with other Kings, opposing the Children of *Israel*, was by them slain, and had their Country wasted and destroyed. This Town was after made a Town of Refuge, and belonged to the Inheritance of *Caleb*. Here *David* was first anointed King, and reigned therein seven Years, *2. Sam. v.* While it was under the *Christians*, they had a Cathedral Church, and Bishop's See; but the *Turks* have turned it into a Mosque, or one of their Churches: Some Bow's Shot Eastward from this Place is the Field of *Damascus*, where the red Earth lieth, whereof they feign Man to be made: It is naturally tough, and pliable as Wax.

Bethel is but eight Miles North from *Jerusalem*, and signifies the House of God, and formerly was called *Luz*, until the Division of the Tribes; *Ephraim* and *Benjamin* ending in that Place, it became a City, and by *Jacob* called *Bethel*, *Jer. xxviii. 25. Josb. xvi. 18. and vii. 18.* first in respect to the Ladder, then by the Lord renewing the Covenant, and the Coming of *Christ*. His sleeping in this Place upon a Stone, caused it first to be built, with the Name of *Bethel*, or the House of God: So whosoever seeks to have eternal Life, must rest upon the Corner Stone *Christ Jesus*, and by Faith be incorporated into the Church, which is the House of God; of which *Christ* is the Head, and by Faith and Baptism our Souls are made capable to ascend into that heavenly Tabernacle, which he hath prepared for all them that believe, *John xiv. I am the Way, the Truth, and the Life; no Man cometh unto the Father, but by me only;* and whoever with *Jacob* is assured of this Ladder, may say, surely the Lord *Jesus Christ* is in this Place, here is nothing but the House of God, and here is the Gate of Heaven. *John x. I am the Door, and whosoever entereth not by me, cannot enter into eter-*

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nal Life. *Jacob* in his Return home saw the Tents and Army of Angels, which he understood to be Assistants against his Brother *Esau*, whom he feared, *Gen. xxxi.* And when he came to *Penuel*, he beheld the Almighty Face to Face, he came to *Bethlehem Euphrata*, six Miles South of *Jerusalem*: Here was Christ the Son of God born, the Bread of Life; and the Word signifies the House of Bread.

About a Mile from this Place, *Rachael*, *Jacob's* Wife, was buried; over whom he set a stately Sepulchre, made of twelve Marble Stones, which are seen to this Day upon the Right-hand of the Way from *Bethlehem* to *Jerusalem*; and from thence, all the Land thereabouts is called the Land of *Rachael*. Here *Herod* killed the innocent Children, *Mat. ii. Jer. xxxi.* About a Mile South of *Bethlehem* stands the Watch Tower of the *Bethlehemites*; and here the Angels told the Shepherds of the Nativity of Christ.

In *Jerom's* Time, in the Place called *Alder*, was a Church built, called *Angelus ad Pastores*, in Memory of the Place.

After this *Jacob* travelled near 2000 Miles, and went into the Town of *Oney*, a little from *Egypt*, and was once the chief City in the Land of *Goshen*; and there he dwelt, died, and was buried, *Gen. xlix.* in *Mamre*, by his Son *Joseph*.

Jacob signifies a Supplanter, and was a Type of Christ, who is a Supplanter of Satan, and by his Incarnation hath broke his Head in Pieces. Again, he is the Type of a Christian Man: For as he wrestled with the Angel, and obtained a Blessing; so every good Man, continually striving with Perseverance in Prayer, shall at length obtain an everlasting Blessing: For this Cause was *Jacob* called *Israel*, that is, the Prince of God, in that he had prevailed with God; so all those that believe in Christ, are called Princes of the Kingdom of Heaven, because by his Mediation they have prevailed with God, and are made Partakers of everlasting Happiness.

Leah was a Type of the old *Mosaick* Church; for that was oppressed and wearied with the Law of *Moses*, and brought forth Priests, Levites, Kings, and warlike Princes, by whom the People of the *Jews* became oppressed and wearied by extream Labours, and at length were miserably extinguished: As in *Acts*, the Law of *Moses* was an intolerable and troublesome Burthen; but *Rachael* signifies a Sheep, and is a Type and Sign of the Church of God in the New Testament, *John x: My Sheep hear my Voice and follow me, and I will give them eternal Life.* Sheep are naturally patient and peaceable, so are such that seek after Christ. *Leah* was nothing so fair, but much more fruitful; *Rachael* was nothing so fruitful, but a great deal fairer. *Leah* was the Mother of *Benjamin*, which signifies Sorrow; *Rachael* of *Joseph*, who was a Type of Christ.

Esau travelled from Mount *Sier*, where he and his Posterity dwelt, to *Penuel*, 80 Miles, to meet his Brother *Jacob*; where the singular Civility and Humility of *Jacob* towards him is worthy Observation, such as becometh every Man. *Esau* seeing the kind Reverence of his Brother, (tho' he was determined to do him Violence) meets him, takes him about the Neck, begins to weep, and kissed him. Such was their Love; that they both wept with Joy, *Gen. xxxiii.* and *Esau* returned in Peace to *Sier*, in the Year of the World 2206, when both were about 80 Years of Age.

Esau signifies a Factor; and was so called of the Enemies of the Church, colouring themselves red with the Blood of the godly: For as *Rebecca* had in her

her Womb two Sons, *i. e.* *Esau* and *Jacob*, one seemingly reprobated, the other elected; so in the Church there are found two sorts of People, good and evil; some are wicked and impious, Contemners of God's Word, and Persecutors of the Church, as after the Posterity of *Esau* was; but there are others that are the faithful Children of God, that hope, thro' the Mediation of our blessed Saviour, to be made Heirs of everlasting Happiness, and be crowned with him in his Kingdom, with the Crown of Glory: So that here the Saying of our Saviour may be verified, *The first shall be last, and the last shall be first.* For *Esau* was the Eldest, yet lost his Birth right; and *Jacob* the Youngest, yet got the Blessing.

Judab, who prevailed upon his Brethren to spare his Brother's Life, and to sell him to the *Ismaelites*, married the Daughter of *Chananei*, in the Town of *Odulla*, whose Name was *Schuab*; and had two Sons there, *Ger* and *Onan*; from whence he went to *Timnah* to shear his Sheep, and committed Incest with his Daughter in Law *Thamer*, when she was about 26 Years of Age, *Anno Mundi* 1239, before *Christ* 1729 Years.

Odullam, 8 Miles S. W. from *Jerusalem*, belong'd to the Tribe of *Judab*. Here *David* hid himself from the Fury of *Saul*, in a Cave, 1 *Sam.* xxii. which was a Type of the Faithful; who being subject to the Calamities and Miseries of this World, and persecuted for Righteousness' Sake, are glad, with *David*, to seek Holes and Caves to defend them from their wicked Persecutors.

Timnah lies between *Judab* and *Dan*, 6 Miles from *Jerusalem*, N. W. situate in Mount *Ephraim*, built by *Joshua*; and when the Children of *Israel* invaded *Canaan*, he had much ado to win it: And for his Valour they gave it to him, and his Posterity, and here he lieth buried, *Josh.* xxiv. Here *Sampson* married his Wife, and by the Way killed the Lyon, *Jud.* xiv. This is a Type of the Church, wherein *Christ Jesus* the true *Joshua*, is the Head, illuminating the same by the bright shining Beams of his Gospel, the Lustre whereof hath gone throughout the whole World. When *Joseph* went to seek his Brothers 64 Miles, at *Dorban*, a City of the Tribe of *Manasseh*, 44 Miles North, he was thrust into an empty Ditch, and sold to the *Ismaelites*, *Gen.* xxxvii. Here *Elias* the Prophet being besieged by the *Syrians*, shewed to his Servant the Host of Angels that defended him with the Chariots of Fire, &c. which ancient Ditch remaineth to this Day. According to *Solomon*, *One Generation passeth and another cometh, but the Earth endureth for ever.*

Joseph, being sold to the *Ismaelites*, was carried to *Zoan* or *Tanis*, the Metropolis of *Egypt*, and sold to *Potiphar*, *Pharaoh's* Chief Steward. At this City he presented his Father and Brethren to *Pharaoh*: He went to *Omy*, 26 Miles, and received his Father's Blessing, and (being sick unto Death) closed his Eyes. He returned to *Tanis*, and from thence went again to *Omy*, with a great Company of Horses and Chariots, preparing an honourable Funeral for his Father; and went to *Atad*, E. of *Jordan* 240 Miles, and there he made great Lamentation for the Death of his Father, seven Days. *Gen.* 50. The Reason why *Joseph* went thus far about, was because he went with such a Company towards *Hebron*, that the *Idumaeans*, through whose Country he should have gone, would not suffer him to pass that Way,

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standing in Fear of his Power: He came to *Hebron*, 40 Miles more, the Metropolis of the Tribe of *Judab*, near to which stood the double Cave, in the Vale of *Manure*, where *Jacob* was buried, and returned to *Egypt*, which was in all above 2000 Miles, and there set up a stately Academy for all *Egypt*, at *Heliopolis*, and then came again to *Tanis*.

Heliopolis signifies the City of the Sun by the Prophet *Esaï*. Chap. xix. called *Irberi*, 224 Miles S. W. from *Jerusalem*, and fix and a Half from *Zoar* or *Tanis*. It was a goodly City, and in Times past the Kings of *Egypt* kept their Court there. In the above Academy were taught Astronomy, Cosmography, and many other liberal Arts and Sciences, with great Care and Diligence; but principally Divinity, (as *Munster* saith) and had many Benefits and Privileges. Here dwelt *Dionysius* the *Areopagite*, a Student of *Athens*, who at such Time as our Saviour *Christ* was crucified, at Noon-day (the Moon being then in the Full) seeing the Sun totally darkened, said to his Master *Apollophan*, *Either the God of Nature suffereth, or the Fabrick of the World is dissolved*. The said *Dionysius* was afterwards converted by the Apostle *Paul*, in the City of *Athens*.

Joseph was a Type of *Christ* divers Ways: First, as *Joseph's* Coat, being of divers Colours, was dipped into the Blood of Goats; so *Christ*, being very God, taking upon him the Human Nature, and sprinkled with the Blood of his Stripes, and Wounds, (being the Lamb of God slain for the Sins of the World) was also made changeable, and of divers Colours. Again, as *Joseph* was sent by *Jacob* to seek his Brethren; so *Christ* was sent by God his Father to seek the lost Sheep of *Israel*, which according to the Flesh were his Brethren, *Mat. xv*. As the Brethren of *Joseph* were his greatest Enemies by Words and Deeds, because of his modest Declaration of his Dreams; so the *Jews*, the Brethren of *Christ*, persecuted him, mocked him with Stripes, yea unto Death, because he professed himself to be a good Man, and the Son of the living God.

And as the *Ishmaelites* and *Midianites* to whom *Joseph* was sold by *Judab*, were of the Stock of *Joseph*, the one being derived from *Ishmael* the Son of *Abraham* by his Maid *Hagar*, the other of *Midian* the Son of his second Wife *Keturah*: So *Christ* was sold by *Judas* his Disciple, to the *Jews* his Kindred, according to the Flesh, in respect to their Nation: The Difference was in the Price; *Joseph* the Type being sold but for 20 Pieces of Silver, *Christ* the Substance sold at 30.



The Second Book of MOSES, called E X O D U S.

C H A P. I. to XIV.

Question.

WHAT is this Book called Exodus?

Answer. This Word signifies passing, or going forth. The Book contains the Narration of the Israelites Passage out of Egypt.

Q. Why did God bring the House of Israel into Egypt?

A. For two Causes.

Q. Which be they?

A. First, to shew the Truth of his Word; for he had said to Abraham, They should be Strangers from the Land of Canaan the Space of four hundred Years, and suffer much Oppression, Gen. xvii. 14. Secondly, to have fit Occasion to shew his Love toward them, and the better to train them up in the Knowledge and Fear of him.

Q. How came it to pass that they were oppress'd here in Egypt, considering the good Entertainment they had at first?

A. The Continuance of Time had worn out the Fame and Remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh, and now the Children of Israel were mightily increased.

Q. How were they increased?

A. From seventy Persons (for that was the whole Number of them at their first Coming) to many hundred Thousands.

Q. Did that make the King repine against them?

A. Yes, First in regard of their Religion, and next fearing least their Multitude should endanger his Government, chap. i. 10.

Q. How did he seek to oppress them?

A. Four Manner of Ways.

Q. Which be they?

A. First, in making Slaves of them, and next in going about to murder their Men Children.

Q. Wherein consisteth their Servitude?

A. In making of Brick, carrying of Burdens and other Slavery, chap. xi. 3.

Q. How did Pharaoh go about to murder their Men Children?

A. Two Manner of Ways.

Q. Which be they?

A. First, secretly; in commanding the Midwives at their Hour of Birth to destroy them; but they not obeying his Command, he fell, secondly, into a more open and violent Practice.

Q. How was that?

A. He commanded his own People, that whensoever they heard of the Birth of an Hebrew Man Child, they should take it from the Mother and cast it into the River, ver. 2. 3.

Q. How durst the Midwives disobey the King's Edict?

A. Because (as all God's Servants ought to do) they fear'd God

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God more than any earthly Person.

Q. What see we commendable in the Midwives?

A. Fear of God more than of Pharaoh?

Q. What discommendable?

A. Untruth, seeking by evil Means to save the Children.

Q. Were the Number of the People by these cruel Proceedings lessened or diminished?

A. No, the more they vexed them, the more they multiplied,
ver. 12.

Q. What do we learn by that?

A. That no Tyranny can extinguish the Church of God.

How did God deride the Malice of Pharaoh?

A. In causing him to cherish and bring up, even in his own Court, that Hebrew Child, which afterward proved to be his Destruction, and the Deliverance of the Children of Israel.

Q. Who was that?

*A. Moses. **

Q. How was he preserved?

A. When his Mother had hid him three Months from the Tyranny of the King, and could hide him no longer, she put him in a Basket made of Reeds, and set it by the River.

Q. What became of him there?

A. King Pharaoh's Daughter walking that Way, found him, and put him to be nursed of his own Mother, chap. iii. 3.

Q. What appeareth in this?

A. The Providence of God.

Q. Wherein?

A. In that no human Policy can hinder that which he hath once determined.

Q. How was Moses first made known to the People?

A. By the Slaughter of an Egyptian.

Q. What befell him after he had killed him?

A. He was forced to fly into the Land of Midian.

Q. Who succoured him there?

A. Jethro, and gave him his Daughter in Marriage.

Q. What Trade of Life did Moses use?

A. Keeping of Sheep.

Q. How did God appear to Moses?

A. In a fiery Bush, ver. 2.

Q. Did the Bush burn?

A. Yes, but did not consume.

Q. In that Sense what doth it represent unto us?

A. The Church of God, which should suffer Persecution, but never Subversion.

Q. Wherefore did God appear unto Moses?

A. To send him forth for the Deliverance of his People.

Q. What moved him thereunto?

A. The Remembrance of his Covenant made with Abraham, and the Sighs and Cries of the poor Israelites that daily pierced the Gates of Heaven, chap. ii. 23.

* Moses is said to be the Son of Amram, born in Egypt about the Year 2468, and lived about 80 Years. He wrote Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the 90th Psalm. See Exod. vi. 20.

Q. What Comfort do we receive from thence?

A. An Assurance that God will hear our Prayer in Time of Affliction, if we call upon him.

Q. Why did God send Moses to Pharaoh, when he knew he would not let them go?

A. That he might leave him inexcusable, to revenge the Oppression of his People, manifest his own patient Forbearance and Goodness, declare his Power, and more engage the Israelites to himself.

Q. Did Moses obey the Commandment of God about his Return unto Egypt?

A. At first he was doubtful of his own Sufficiency, and Incredulity of the People.

Q. How did God strengthen him?

A. By joining Aaron to assist him, and giving them Power to confirm their Message by working of Miracles.

Q. How did the People receive their Message?

A. With attentive Ears.

Q. What Virtues do we learn of the People after they had heard the Words of Moses?

A. Two; Faith, in that they believed what he said; and Thanksgiving, in praising God, since it pleased him to look upon their Tribulation, chap. iv. 31.

Q. What Vices are we admonished to beware of by the Example of Pharaoh?

A. Obstinacy of Heart in contemning the Preaching of Moses.

Q. In how many respects was Pharaoh obstinate?

A. In four: 1st, In not granting Moses's Request. 2dly, In comparing the Power of his Soothsayers and Conjurers with the Power of God, chap. vii. 12. 3dly, By imputing the Desire which God's People had to serve him, as the Wicked always will, to be nothing else but a Disposition in them to be idle, chap. iii. 8. 4thly, Not only in retaining them still in his Country, but doubling their Servitude, ch. v. 6.

Q. How was this Obstinacy plagued?

A. With ten several kinds of Plagues: 1st, The turning of Water into Blood. 2dly, Multitude of Frogs. 3dly, Turning Dust into Lice. 4thly, Swarms of Flies. 5thly, Death of Cattle. 6thly, Scabs and Blisters. 7thly, Thunder, Lightning, and Hail. 8thly, Grasshoppers and Caterpillars. 9thly, Darkness. 10thly, The Death of the First-born.

Q. Why did God plague the Egyptians with such contemptible Creatures, as Lice, Frogs, Flies, &c.

A. In scorn of the Pride of Pharaoh, who thought none greater than himself, saying, Who is the Lord?

Q. For all these Plagues did Pharaoh ever repent?

A. Yes, feignedly.

Q. How was that?

A. As soon as God's Hand was removed by the Prayer of Moses, he presently returned to his former Obstinacy.

Q. What learn we by that?

A. That the Vows and Promises of the Ungodly, when they

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are eased of their Punishment, vanish with their Breath.

Q. In the Prosecutions of these Plagues, what do we learn concerning God?

A. His Justice upon his Enemies, and his Mercy and Loving-kindness towards his People.

Q. Wherein appeared his Mercy towards his People?

A. In saving them, their Cattle, and that Part of *Egypt* where they inhabited, free from the Touch of any of those sore Plagues, chap. viii. 17.

Q. Why did not Moses submit unto Pharaoh, when he was content to let the People go, on leaving their Cattle?

A. Because, like a faithful Minister of the Lord, he would remit no Part or Parcel of his Charge.

Q. Was it part of his Charge to take the Cattle with him?

A. Yes.

Q. Wherefore?

A. Because they could not sacrifice without them, chap. x. 20.

Q. What did God institute the Night before their Departure?

A. The Sacrament of the Passover.

Q. What was that?

A. A Lamb without Blemish.

Q. The Lamb was the Sign, but what was the Thing signified?

A. The Angel of the Lord that passed over the Houses of the *Israelites*, and struck the First-born of the *Egyptians* with sudden Death, chap. xii. 13.

Q. What doth this figure unto us?

A. The Sacrifice of the true Paschal Lamb, Jesus Christ, by whom all the Faithful are delivered from the Bondage of Hell, as the *Israelites* were (upon the Institution of the Passover) from the Bondage of *Egypt*.

Q. How did the Lamb shadow Christ unto us?

A. Many Ways; as the Lamb was to be the best of the Flock, so Christ must perfect Man; as the Lamb was without Blemish, so Christ was without Sin; as the Lamb was to be sacrificed and roasted, so Christ was sacrificed; as the Lamb's Bones were not to be broken, so Christ's Bones were not broken; as the Lamb was sacrificed in the Evening, so Christ was in the End of the World; as the Door Posts were to be sprinkled, that the destroying Angel might pass over, so our Consciences, the Doors of our Hearts, must be cleansed, that Sin and Death may have no Power; as the Lamb was to be eaten without Leaven, so Christ must be received without Hypocrisy; as the Lamb was to be eaten with bitter Herbs, so the Cross of Christ must be endured with Patience; as the Circumcised only received the Benefit of the sacrificed Lamb, so the Faithful only receive the Benefit of Christ's Death.

Q. How many Things do we learn concerning God, in the Instance of the Children of Israel's Departure?

A. Three; 1st, his Mercifulness in sparing the *Israelites*, and smiting the *Egyptians*. 2^{dly}, His

Justice in forcing the *Egyptians* to give the *Israelites* Treasure and Apparel, as a Satisfaction for their former Service, which hitherto they exacted of them for little or nothing. 3dly, The Continuance of his Favour towards them, in not only delivering his People out of Danger, but continuing to protect them.

Q. How doth that appear?

A. In guiding them by Night with a Pillar of Fire, and covering them by Day with a Cloud, chap. xiii. 21.

Q. How many Things do we learn as touching the Persons of the Israelites?

A. Two Things; the Charge which God gave unto them, and their Watchfulness.

Q. What was their Charge?

A. To teach the Benefits of God to their Posterity.

Q. Wherein consists their Watchfulness?

A. In that they attended all Night for the Hour of their Departure, chap. xii. 30.

Q. What do they give us to understand by that?

A. This, that as they minutely waited upon the Lord for their Deliverance out of Bondage, to go to the earthly *Canaan*; so we ought continually to attend and make ourselves ready for our Passage out of this miserable World, to the heavenly *Canaan* of perpetual Joy and Happiness.

CHAP. XIV. to XL.

Q. After Israel's Departure what Vice do we note survived in Pharaoh?

A. Inveterate Malice, which seldom dies but with the Ruin of him in whom it abides.

Q. How did it break forth?

A. By preparing a mighty Host to follow the *Israelites*, chap. xiv.

Q. For what Intent?

A. To be revenged upon them, and quite destroy them.

Q. How did he prosper?

A. As all malicious Persons commonly do.

Q. How is that?

A. He and all his Men perished in the Place where he thought to have overthrown them.

Q. Where was that?

A. In the Red Sea.

Q. What was the Sin of the People in that Place?

A. Weakness of Faith.

Q. How was that?

A. Notwithstanding their strange Deliverance of late, yet, when they saw the Red Sea before them, and the *Egyptians* at their Backs, they began to distrust the Power of God, and rail upon *Moses*.

Q. How were they delivered?

A. *Moses* divided the Waters, and they passed thro', ver. 21.

Q. How was God honoured by Pharaoh?

A. As he will be of all his Enemies,---in their Destruction.

Q. How many Times did the Israelites murmur against God before he punished them?

A. Four: 1st, At the Red Sea, chap. xiv. 2dly, At the Waters of Marah, chap. xv. 24. 3dly, When they wanted Flesh, chap. xvi. 13, 14. 4thly, When they

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they wanted Water, *ch. xvii. 6.*

Q. What do we learn by this?

A. The exceeding great Sufferance of God, and the exceeding Sinfulness of Man.

Q. How did God deliver them at all these Times?

A. The first Time he divided the Red Sea; the second, he made the bitter Waters sweet; the third, he gave them Quails and Manna from Heaven; and the fourth, he made a Fountain of Water to gush out of an hard Rock.

Q. How did they offend the fifth Time?

A. More grievously than before.

Q. How was that?

A. They made a golden Calf, and worshipped it for God.

Q. What moved them to make the Likeness of a Calf rather than any other Creature?

A. The Idolatry which they learned amongst the Egyptians, who did worship Oxen and Cows.

Q. Did God now punish them?

A. Yes.

Q. What was their Punishment?

A. Three Thousand of them were slain with the Swords of their own Brethren, *chap. xxxii. 28.*

Q. Would not God utterly have destroyed them?

A. Yes, but for the Prayer of Moses.

Q. What was his Prayer?

A. He desired his Name might be rather blotted out of the Book of Life, than God should quite root out that Nation, *chap. xxxi.*

Q. What do we learn by that?

A. The Love and Care which all good Magistrates ought to have over their People.

Q. Where was Moses when this Offence was committed?

A. Upon Mount Sinai.

Q. Was not his Absence in some Part cause of their Idolatry?

A. Yes, the want of good Guides maketh Men to run into Error.

Q. What did Moses upon Mount Sinai?

He went to receive the Law.

Q. How was the Law given?

A. In Thunder and Lightning, *chap. xix. 16.*

Q. Why was it given with such Terror?

A. That the People might the more reverence him that gave it.

Q. What was required of the People before they came to receive the Law?

A. To sanctify themselves for three Days, and not to touch the Skirts of the Mountain.

Q. What do we learn by these two Things?

A. Not to come to hear the Word of God with corrupt Hearts, nor to pry further into his Secrets than we are limited.

Q. What is generally commanded by the Law?

A. That we should love God with all our Souls, and our Neighbours as ourselves.

Q. What is particularly forbidden by the Law?

A. Murder, cursing, especially our Parents, Cruelty towards Servants; not to do Hurt, but to make Satisfaction; Fornication,

on,

on, Witchcraft, Buggary, or carnal Copulation with Beasts, Idolatry, Oppression against Widows and Strangers, all kind of Usury, all Railing and Evil Speaking, especially against Magistrates, because to speak against them is to speak against God; all Falshood, all unlawful detaining of our Neighbour's Goods, all taking of Bribes, all Perjury, and whatsoever may infect the Soul, or offend God.

Q. What is the Reward of their Sins?

A. Death.

Q. Such as were pardonable, how were they pardoned?

A. By offering Sacrifice.

Q. What Doctrine do we learn by the Sacrifice of the Jews?

A. Four Points of Doctrine; 1st, their Thankfulness, to shew all they had came from God; 2dly, their Obedience, to shew they were willing to obey God; 3dly, their Humility, to signify that what was done to the Thing offered, the Offerer had deserved; 4thly, Their Hope, to shew their Sacrifices did figure the Death of Christ, whereby their Passage into Paradise, from whence our first Parents were expelled, might be open'd to the World again.

Q. Are such Sacrifices to be used of Christians?

A. No, because they are abolished by the Death of Christ, an all-sufficient Sacrifice once for all.

Q. What else do we learn by this Book of Exodus?

A. Two Things, The Electi-

on of Magistrates, and the Order of God set in his Church.

Q. What kind of Men ought Magistrates to be?

A. They ought to be adorned with four special Graces.

Q. Which be they?

A. Courage, Fear of God, Justice, and a Mind free from Covetousness, chap. xviii. 21.

Q. How must they administer Justice?

A. To all Persons at all Times.

Q. Whom did God chuse for his Servants in the Temple?

A. The Levites.

Q. What kind of Men must they be?

A. Such as have imprinted upon their Breasts Knowledge and Holiness, chap. xxviii. 20.

Q. Whose Gift is the Knowledge of Handicrafts?

A. The Gift of God; because he first taught them.

Q. To whom did he teach them?

A. To Bazel and Aboliah.

Q. To what End did he teach them?

A. For furnishing the Temple.

Q. Who provided them Stuff to work upon?

A. The People.

Q. In what Manner?

A. In such Abundance, that Moses commanded them to leave off.

Q. What do we learn by that?

A. A Willingness to serve God with our temporal Goods, chap. xxxvi. 6.

Q. With whom did Israel fight their first Battle after they came into the Wilderness?

A. With the Amalekites.

Q.

Q. How did the Israelites prevail?

A. So long as *Moses* held up his Hands and prayed; but when he let them fall the *Amalekites* prevail'd, chap. xxxvii.

Q. What doth that teach us?

A. Two Things: 1st, The Efficacy of Prayer. 2^{dly}, That we ought not to faint in Prayer, lest, with the falling of our Hands we fail in our Request.

Obs. This second Book of *Moses* is called *Exodus*, which signifies the going out, and is derived from the *Greek*. It was distinguished by that Appellation, because it relates to the Departure of the *Israelites* out of *Egypt*, where they had long been detained in slavish Subjection; the Particulars of which are faithfully recorded by the sacred Historian, together with their miraculous Deliverance from it, their wonderful Passage thro' the *Red Sea*, and the Destruction of their Pursuers, their wandering in the Wilderness, the awful Promulgation of the Law, the History of its Establishment, the building of the Tabernacle, the Miracles that were wrought in it after its Erection, its Immersion in a Cloud to manifest the Presence of God in it. These, with a Variety of other great and memorable Events, are comprehended in this ancient and genuine Book of *Moses*, which contains the History of 145 Years, from the Death of *Joseph* to the building of the Tabernacle: The *Jews* call it *Veelle Shemot*, which signify, these are the Names; and they are the first Words in the *Hebrew* Original of this Book.

In the Year of the World 2412, and before Christ 1554, *Moses* (being then about 40 Years old) fled out of *Egypt* into the Land of *Midian*, married *Ziphorah* the Daughter of *Ruel*, *Exod.* iii. He returned to *Thanis* in *Egypt*, 180 Miles, *Exod.* xii. 13. from whence he went with the Children of *Israel* to *Ram-sis*, and so on till they came to *Habiroth*, and then passed thro' the Middle of the *Red Sea*, and travelled three Days thro' the Wilderness of *Etham*, resting themselves at *Marah*; and there *Moses* threw a Piece of Wood into the Water, being bitter, and presently it became sweet as soon as the Wood was thrown in, *Exod.* xv. *Numb.* xxxiii. They came again, and rested by the *Red Sea*, and from thence went to the Wilderness of *Zin*, where it rained Manna from Heaven, *Numb.* xxxii. They went to *Rapidim*, and there *Moses* struck the Rock, and presently the Water issued forth: From whence they came to Mount *Sinai*, and there God gave the Commandments, *Exod.* xix. and xx. They came from thence to the Graves of *Concupiscence*, because there the Children of *Israel* murmured against God for Flesh, and lo! it rained Quails into the Camp, *Numb.* xi. and came to *Hazereth*, where *Miriam*, *Moses* and *Aaron's* Sister, was struck with a Leprosy, *Numb.* xii. and so thro' near 20 more Towns and Places, till they came to Mount *Hor*, as God commanded, where *Aaron* died. And last of all, having travelled thro' 15 or 20 more Towns, and overcome the *Amorites* at several Places, *Numb.* xxi. *Deut.* ii. besides the taking of several Towns, overthrowing King *Og* and his Army at *Bashan*, &c. he returned back to the Field of the *Moabites*, by which Field lieth the high Hill *Pisgah*, where *Moses* died, *Deut.* xxxiv. This Hill is 240 Miles East of *Jerusalem*, and about 250 Miles travelling of *Moses* from *Hor*, where *Aaron* died, a Mountain of the *Idumæans*, 80 Miles from *Jerusalem* South East. The King

King of the *Canadnites*, who dwelt at a Town called *Arad*, upon the Borders of *Judea*, hearing that *Aaron* was dead, invaded the *Jews* with a great Army, and took many Captives; but after, the *Israelites*, to revenge this Injury, took and destroy'd many of their Cities, putting them to the Sword.

From Mount *Hor* to *Hazereth*, is 260 Miles, and then to the *Graves of Concupiscence*, eight Miles, and 16 from Mount *Sinai*, 112 from *Jerusalem* South. Here the Children of *Israel* lusting after Meat were fed with Quails, and for their Disobedience died miserably, and the Wrath of the Lord was kindled against them, and he struck the uttermost Parts of their Camp with Fire from Heaven, and consumed them, *Numb. xi.* This Place lay eight Miles from *Sinai*; and here the Law (which we call the Ten Commandments) was given. It is so called, because of the Bushes and Thorns that grew in that Place; for *Senach* signifies a Bush, fitly called, because like Thorns they prick and vex the Hearts and Consciences of wicked Men. It is also called *Horeb* or *Chareb*; which Mountain in the upper Part has two Tops; that to the West is called *Horeb*, that to the East *Sinai*. In the Middle there stood a Monastery of the Order of *St Catharine*, with pleasant Gardens, &c. but by the Incursions of the *Arabians*, it is become ruined. Emperor *Justinian* was the first Founder thereof; and there are yet some few poor Monks which get their Living by their Hands in the Deserts thereabouts, and they say here stood the Golden Calf, *Exod. xxxii.* and they shew a round Stone lying there, where they say *Moses* broke the two Tables that were given him by God. On the Left Side of the Choir stands the Chapel of *St Mary of the Bush*, where they shew the Place of the Bush in which God appeared unto *Moses*; and, to give Grace to their Superstitions, all that enter must pull off their Stockings and Shoes. There is another Place where they say God commanded *Moses* to bring up *Aaron*, *Nadab*, and *Abihu* with him, and the 70 Elders; with many such like Stories, to deceive Travellers, and to get Money. There is a Mosque of the *Saracens*, where they often come to visit *St Catharine's*: Here is to be seen the Cave where *Elijah* rested when the Lord spake unto him, *1 Kings xix.*

Not far from it is the Cliff of the Rock where *Moses* stood by God's Appointment when he passed by, and he saw his Back Parts, *Exod. xxxiii.* A little beyond that, on the Top of Mount *Horeb*, is a little Chapel that hath an Iron Door; the Keys are kept by the Monks of *St Catharine's*. In this Place they say *Moses* received the two Tables of Stone, whereon the Commandments were written by the Finger of God, *Exod. xxxiv.* In here also Travellers must enter barefooted, and casting themselves upon the Earth kiss it. About 15 Paces from this, they shew the Cave wherein *Moses* fasted 40 Days and 40 Nights, *Exod. xxiv. 34.*

A little above there is a Mosque, where daily resort *Arabians* and *Saracens* in Honour of *Moses*, whom they reverence as a Prophet. Not far off there is a Well called *Moses's Well*. 'Tis thought here was another Abbey or Monastery, being the Ruins of an ancient Building, with Walls, &c. This Mountain is 7000 Steps to the Top, and from thence may be seen the *Red Sea*, and the Arm thereof where *Pharoah* was drowned with all his Host. This, and Mount *Sinai*, are two Days Journey from the *Red Sea*.
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Mount Sinai is much higher of the two, on which are to be seen Desarts, particularly *Elim, Sur, &c.*

Rephadim was a Place where the Children of *Israel* pitched their Tents, eight Miles from *Sinai*, 132 S. W. from *Jerusalem*. Here *Moses* struck the Rock, out of which Water issued, *Exod. xvii.* which was a Type of that spiritual Rock Christ Jesus, *1 Cor. x.* who, being struck with the Staff of the Curse of the Law, out of his precious Wounds and Side, sent forth that Water of Life, which runneth unto eternal Happiness. In this Place the Children of *Israel* fought against the *Amalekites*, and overcame them, *Exod. xvii.* And here *Jethro* came unto *Moses*, where, according to his Counsel, there were 70 Elders chosen over the People, *Exod. xviii.*

From this to *Zin* was 32 Miles more. The Quails and Manna from Heaven are a Type of our Saviour Jesus Christ, that heavenly Manna which raiseth us up to eternal Life, *John vi.* From thence back to *Marah*, a Desert where *Moses* made the Water sweet by throwing in Wood, there are 12 Wells and seven Palm Trees, *Exod. xvi. Numb. xxxiii.* The Mystery whereof is, when *Adam* and *Eve* had eaten the forbidden Fruit, they brought Bitterness thro' all the World, yea, the Bitterness of Sin and Death: But God shewed unto *Moses* another Tree, that is, our Lord Jesus Christ, who being thrown into the Waters of Bitterness, Afflictions, Calamities, Miseries, yea the Death upon the Cross for our Sakes and Sins, underwent the Curse of the Law, that so taking away the Bitterness, we might be made capable of that sweet and delectable Place of eternal Life. This Desert lay 80 Miles from *Thaïs* in *Egypt*, and 140 from *Midian*, where he came to his Brother *Aaron*, *Exod. iv.* from *Horeb* or *Sinai* 64 Miles, *Exod. iii. 7.*

Midian was a Metropolitan City of the *Midianites*, near to the *Red Sea*, 160 Miles South from *Jerusalem*. In this City *Jethro* dwelt, and here *Moses* married; also it was the Residence of the *Idumæan* Kings, *1 Kings xi.* There was also another City of the same Name near *Arnon*, 34 Miles East of *Jerusalem*; so that the *Midianites* were seated near the *Red Sea* in *Arabia Petræa* to the Confines of the *Moabites*, and were derived from *Midian* the Son of *Abraham*, which he had by his Wife *Kethura*, *Gen. xxv.*

The *Red Sea* lies between *Arabia* and *Egypt*, (in the Scriptures it is called the *Scaly Sea*;) and as *Strabo, lib. 16.* observeth, was so called from *Erythræa*, and thence, *Mare Erythræum*, because the Word *Erythræum* in Greek signifies Red or Purple. The *Latinists* call it *Mare rubrum*; the *Hebrews*, *Jamsuph*, a *Scaly Sea*, because of Red Scales that grow in it. It is also called the *Arabian Gulph*, (running from South to West;) all which Names are at this Day used. *Erythræa* was Son to *Persus* and *Andromeda*, who sometimes dwelt in an Island of that Sea. At the utmost Bounds hereof are seen the admirable Works of *Pharoah Meco*, who would have brought this Sea to the River *Nilus*, and so might have sailed into the *Mediterranean Sea*; but this Work he could not finish, being opposed by the wise Men of *Egypt*.

As *Moses* led the Children of *Israel* thro' this Sea, and delivered them from the Bondage and Captivity of the Kings of *Egypt*; so Jesus Christ, the Son of God, by his precious Blood, has delivered us from the Bondage and Tyranny of Satan: As *Pharoah* and all his Host was there drowned; so the

the Sin of *Adam*, Death and the Devil, in that Sea of *Christ's Blood* is utterly drown'd, and we deliver'd from the Pit of Hell.

There were some other Places of Note thro' which *Moses* and the Children of *Israel* travelled, as *Rithmath*. Here the Children of *Israel* pitched their Tents, *Numb. xxxiii.* and it is very likely the Angel of the Lord appeared to the Prophet *Elijah*, and brought him Meat and Drink.

Kadesbarnea was a City of the *Idumæans*, from whence *Moses* sent Spies into the Land of *Canaan*, who brought of the Fruit of the Land; but all of them discouraged the People, only *Caleb*; wherefore they murmured, and the Lord was angry, and would not let them enter into the Land of Promise; so turning their Journey, they travelled in the Desert 40 Years, *Gen. xiv. 16, 20. Numb. xii. 27, 33, 34. Deut. i. Psal. xxix. Ezek. xvii.*

The Third Book of MOSES, called L E V I T I C U S.

C H A P. I. to the End.

Question.

WHAT is set down in this Book?

Answer. The Duty of the *Levites*; and therefore it is called *Leviticus*.

Q. What was their chiefest Duty?

A. To sacrifice.

Q. How many Circumstances were they to observe?

A. Four.

Q. Which be they?

A. The Manner how, the Matter what, the Person whom, and the Place where.

Q. What did the *Israelites* sacrifice?

A. Either Things having Life, as *Bullocks*, *Lambs*, &c. or Things without Life, as *Oyl*, *fine Flour*, *Water*, &c.

Q. For whom did they sacrifice?

A. For themselves and others, in the Temple.

Q. In what Manner?

A. As God hath set down from the first of *Leviticus* to the nineteenth.

Q. What is the Christian Sacrifice?

A. Prayer and Thanksgiving.

Q. In how many Points doth the *Israelites* and the Christians Sacrifice agree?

A. In six.

Q. Which is the first?

A. As theirs was seasoned with Salt; so ours must be seasoned with the Truth of a good Conscience.

Q. What is the second?

A. As theirs was brought to the Priests; so ours must be presented to God.

Q. What is the third?

A. As theirs was slain; so we must kill our lewd Affections.

Q. What is the fourth?

A. As theirs was washed with Water, so ours must be washed with the Tears of Repentance.

Q. What is the fifth?

A.

A. As theirs was without Blemish, so ours must be without Hypocrisy.

Q. What is the sixth?

A. As theirs was kindled with Fire, so must ours be with Zeal.

Q. Whence had they all these Instructions?

A. From the Mouth of God.

Q. Why did God prescribe to them in the least and smallest Matters?

A. To shew that he would be served as he himself appointed, and not after the Invention of Men.

Q. Did none break that Ordinance?

A. Yes, Nadab and Abihu, chap. x. 1.

Q. How did they break it?

A. By offering with strange Fire.

Q. How were they punished?

A. Fire from Heaven consumed them.

Q. Of how many Sorts were the Laws which God prescribed to the House of Israel?

A. Of two Sorts.

Q. Which be they?

A. Ceremonial and Moral.

Q. Which call you Ceremonial Laws?

A. Such as were peculiar to the Jews, to be observed in offering Sacrifices, and discerning Things clean from unclean, and the Causes thereof, set down from chap. ii. to xix.

Q. Which call you Moral?

A. Such as concern Integrity of Manners.

Q. How many are they, as they are set down in chap. xix?

A. Seventeen.

Q. Which be they?

A. To honour our Parents, ver. 3. To serve God freely, and not by Compulsion, ver. 5. In Time of Plenty to remember the Poor; as, in Harvest not to rake every Corner of the Field, nor gather the Gleanings, nor all the Grapes of the Vineyard, but to leave some for the Poor, ver. 13. Not to detain the Workmen's Hire 'till the Morning, ver. 13. To eschew all Thefts, Falshood, and Lying, ver. 11. All Swearing and Blasphemy, ver. 12. All mischievous Practices, which we presume we may do undiscovered; as to curse the Deaf, lay a Stumbling Block before the Blind, ver. 14. Not to favour the Poor, nor honour the Person of the Mighty, ver. 11. All Injustice, ver. 15. All carrying of Tales, and Conspiracy against our Neighbours, ver. 16. All Hypocrisy; as we must not hate our Brother in Heart, and soothe him to the Face, ver. 17. All Revenge, ver. 18. All seeking after Witches and Conjurers. All Observations of Days and Times, ver. 26. All false Weights and Measures, ver. 35. All Incest, ver. 36. Not to offer our Children unto Moloch.

Q. What is Moloch?

A. An Idol of the Ammonites.

Q. How do you describe him?

A. He was of great Stature, and hollow within, having seven Places of Receipt; the first was for Meal that was offered, the second for Doves, the third for Sheep, the fourth for a Ram, the

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fifth

fifth for a Calf, the sixth for an Ox, and the seventh for a Child.

Q. What is understood by the seven Bellies of the Idol?

A. The seven deadly Sins: And as the Israelites were forbidden to suffer their Children to be devoured of this Monster, so all Parents must beware, lest, thro' their Negligence, their Children be made a Sacrifice for the seven deadly Sins.

Q. How is that?

A. They must not wink at their Follies, but give them Correction for their Faults.

Q. How did Moses conclude this Book of Leviticus?

A. With a Blessing and a Curse: With a Blessing, if they kept the Commandments, and a Curse if they broke them.

Q. What is the Fruit of the Blessing?

A. Peace, Plenty, and Victory, chap. xxvi. 4.

Q. What is the Fruit of the Curse?

A. Scarcity, Famine, Sicknes, Servitude, and War, chap. xxvi. 16.----30.

Q. How many Feasts did the Israelites observe?

A. Seven: 1st, The Sabbath, 2dly, The Passover. 3dly, The Feast of unleavened Bread. 4thly, Of the first Fruits. 5thly, Of Whitsuntide. 6thly, Of Trumpets. 7thly, Of Tabernacles.

Q. Why were these Feasts ordained?

A. Not to gluttonize and cherish Sloth, or immodest Mirth; but for Rest and lawful Recreation, to take Comfort in the Blessings of God, and to bless God for them.

Q. How is this Book ended?

A. With this Saying, These are the Commandments which the Lord commanded Moses for the Children of Israel in Mount Sinai.

Obs. This third Book of *Moses* is called by the *Greeks* and *Latins* *Leviticus*. The *Hebrews* call it *Vaigre*, which is the first Word of it, and signifies, and he called. They also called it *Thora Hacohanim*, i. e. the Law of the Priests, because it treats at large of all the Functions of the *Lewites*, of the Ceremonies of Religion, of the different Sorts of Sacrifices, of the Distinction of clean and unclean Beasts, of the different Festivals, and of the Year of Jubilee, &c. Here we have an Account of what happened to the People of God for the space of one Month and a half, i. e. from the Time the Tabernacle was erected, which was the first Day of the first Month of the second Year after the *Israelites* came out of *Egypt*, to the second Month of the same Year, when God commanded the People to be numbered, as we see in the beginning of the following Book.

In the 26th Chapter, God declares if they did not repent, that they and their Cattle should be devoured by wild Beasts: The principal of which were Lions; unto which the Depopulation of Countries is ascribed in Scripture, particularly by the Prophet *Nebemiah*, Chap. iv. 7. xi. 15. where the *Affyrians* and *Nebuchadnezzar* are therefore compared to Lions, because by those fierce Animals Countries were sometimes laid desolate.

It is observable that this Plague is directly opposite to the Blessings promised

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misfied unto their Obedience, *cb. xxvi. ver. 6.* where it is said, *I will rid evil Beasts out of this Land*; which was never infested with them 'till it was overspread with Wickedness. See *Humphry's Annotations*. Alluding to our late unnatural Rebellion, when God of his Mercy spared us. The hardest Heart softens, the proudest Look is humbled, the strongest Arm fails when Omnipotence contends with it: And when like luxurious *Belpazzar*, their Actions are weighed in the Balance of eternal Justice, and found wanting; theirproud Looks are turned into a sudden Paleness, they change their Countenance, fear and tremble.

The Fourth Book of M O S E S, *called*
N U M B E R S.

Question.

WHO were number'd by Moses?

Answer. The Males from 20 Years and upwards.

Q. How many able Men for War of that Age were number'd among the Israelites?

A. Six hundred and three thousand five hundred and fifty.

Q. To what End were they number'd?

A. 1st, For a Collection towards building of the Tabernacle. 2dly, For appointing Captains and Leaders over every Family, *chap. ii.* 3dly, For a Division of the Land of Canaan among the Tribes.

Q. Is there any Thing to be learned thereby?

A. Order and Government that ought to be observed in every Common-wealth.

Q. Whom did they appoint their chief Guide?

A. God.

Q. How doth that appear?

A. In that they never journeyed but when they saw the Cloud

rise from the Tabernacle, nor ever pitched their Tents but where it stayed, *chap. ix. 17, 19.*

Q. Wherefore was this?

A. For two Causes: 1st, That they might (as all God's People ought to do) continually wait on the Lord, and have their Eyes lifted up towards Heaven. 2dly, To be always in readiness, because they know not at what Hour the Lord will rise.

Q. What doth that teach us to do?

A. At every Minute to be in readiness for Death; because the Hour thereof is uncertain.

Q. What was Moses's Custom when they went forward on their Journey?

A. He prayed, *Lord, rise up, and let thine Enemies be scattered.*

Q. When they rested, what did he?

A. He prayed, *O Lord, return to the many thousands of Israel,* *chap. x. 36.*

Q. What Doctrine learn we by that?

A. When we set forward on any Journey, or begin any Work, to pray; and when we rest, or make an End, to do the like, that our Speed may be the better.

Q. How many Ways did God shew himself gracious to the Israelites in this Book?

A. Four: 1st, In being their Guides. 2^{dly}, In feeding them with Manna. 3^{dly}, In being merciful toward them when they repented. 4^{thly}, In giving them Victory over nine Princes.

Q. Who were they?

A. Aram, King of the South Canaanites; Og, King of Bashan; Sehon, King of the Amorites; Balac, King of Moab; Evi, Bokem, Zur, Hur, and Reba, Kings of Midian.

Q. What was the Spoil they took in the Overthrow of the Kings of Midian?

A. Six hundred and seventy-five thousand Sheep, seventy-two thousand Beeves, sixty-one thousand Asses, two thousand Virgins Prisoners, besides Silver, Tin, Brasses, and Lead, *ch.* xxxi.

Q. What was the Slaughter they made?

A. They put both Men, Women, and Children to the Sword, except those Virgins above.

Q. What was the Cause they did so?

A. The Commandment of God.

Q. Why was God so severe against them?

A. Because King Balac, when he saw his own Force too weak to disgorge his Malice upon the Israelites, and that the Prophet Balaam*, contrary to his Expectation, instead of cursing blessed them, he fell to another Practice.

Q.

* There are many that think the Prophet Balaam was of the Posterity of Nabor, the Brother of Abraham and an Inhabitant of Haran in Mesopotamia, *Gen.* xi. Josephus saith, he dwelt near to Euphrates; and St Jerom, in a City called Phatura, mentioned *Num.* xxii. and signifies an obscure Prophet or Oracle; from whence he travelled to Abe Cor, the Plain of Vines, where his Ass spake, *Num.* xxii. 400 Miles from thence, he went to the Land of the Moabites, 4 Miles, where he blessed the Children of Israel in the Mount of Peor.

Balaam was no ordinary Person, as we may see by the Revelations, wherewith God was pleased to honour him with, set down in the xxiii. and 24. Chapters: But if a Prophet, and a true one, he was a bad Man, and shewed himself infected with the most dangerous of all Vices; and as St Peter observeth, 2. Peter ii. 15. He loved the Wages of Iniquity; applied himself to the Magick Art, and therefore he is called a Soothsayer, as we may read in the Book of Joshua.

There is often mentioned in Scripture this Plain of Vines, and Abel of the Vines; it was a beautiful City 56 Miles S. E. of Jerusalem, and lay in the Way as they went from Mesopotamia into the Country of the Moabites, who dwelt near the Eastern River of the Dead Sea, between the Mountains and the Lake Asitia: In St Jerom's Time there was a little Village so called, from the Plenty of Vines found there. Here Jephthah overcame the Amorites, Judges xi.

Q. What was that?

A. By the Counsel of Balaam he sought to bring them into Displeasure with their God, and so to have them cut off.

Q. How did he compass them?

A. By Flattery.

Q. In what Manner?

A. He sent Midianitish Women unto them, who, by their Allurements, enticed them to Fornication and Idolatry.

Q. What do we learn by this?

A. That the Wicked will leave no Means unpractised for the Destruction of the Godly.

Q. Was God wroth with the Israelites then for these Sins?

A. So grievously, that God commanded the Offenders to be hanged, and smote with the Plague twenty-four thousand.

Q. What stopt this Plague?

A. The Zeal of Phineas, that slew Zimri and Cozbi in the very Act of Fornication, *ch. xxv. 8.*

Q. What do we learn by the whole Circumstance?

A. That God, tho' he plague his People when they sin, yet he will ten Times more plague them that were the Cause of their Sin, as may appear by the Wrath extended upon the Midianites.

Q. Were the Israelites thankful for the gracious Care which God had over them?

A. No; they were most rebellious and unthankful.

Q. How many Sins, by their Example, do we learn to beware of in this Book, besides those two Sins before spoken of, Fornication and Idolatry?

A. Four: 1st, Murmuring a-

gainst God. 2dly, Distrust in his Promises. 3dly, Breach of his Sabbath. 4thly, Rebellion against his Magistrates.

Q. How many Times did they murmur?

A. Four Times.

Q. When first?

A. Three Days after they had departed from Sinai.

Q. How were they punished?

A. The Lord consumed with Fire the outmost Part of the Host, *chap. xi. 1.*

Q. How the second Time?

A. They were weary of Manna, and lusted after Flesh.

Q. How were they punished?

A. They had Flesh till they surfeited, and their Surfeit brought a grievous Plague upon them, insomuch that they died with Meat in their Mouths, *ver. 32, 33.*

Q. How the third Time?

A. For Water, at Kadish, in the Desert of Zin, *chap. xxii.*

Q. How the fourth Time?

A. For Bread and Water.

Q. How were they punished?

A. God sent fiery Serpents that stung them to Death, *ch. xxi. 6.*

Q. What caused the Mercy of God, at all Times, to put an End to their Punishments?

A. Their own Repentance first, and then the Prayer of Moses.

Q. How was this Plague of fiery Serpents remedied?

A. God commanded Moses to make a brazen Serpent, and hang it upon a Cross, and whosoever was stung looked upon it, and was cured.

Q.

Q. What was this a Figure of?

A. The Virtue of Christ, whose hanging upon the Cross is a sovereign Remedy for the Sicknels of our Souls, if we look up to him with the Eyes of Faith.

Q. How did they distrust him?

A. In being come to the Land of *Canaan*, and desiring to go back to *Egypt*, or to be buried in the Wilderness.

Q. What was the Ground of that Desire?

A. Their Faintness of Heart.

Q. Wherein?

A. In that tho' God had divers Times before swore to give them the Land of *Canaan* for an everlasting Inheritance, yet they feared to go forward, when they heard the Land was inhabited by Giants.

Q. Of whom did they learn this News?

A. Of the Spies that were sent to search the Land, and bring of the Fruit, *chap. xxi. 34.*

Q. How did the Spies discourage the People?

A. By reporting falsely of the Land.

Q. How?

A. They spake of the Inhabitants as of Men invincible, and of the Land that it eat up those that possessed it.

Q. How did God revenge this Impiety upon them?

A. By a Plague which consumed all of them but *Caleb* and *Joshua*.

Q. What would the People have done to them for crossing their Humour?

A. Have ston'd them to Death.

Q. How did God punish this Distrust?

A. He would have quite destroyed them but for the Prayer of *Moses*.

Q. How did he then pacify his Wrath?

A. Even with the Judgment of their Mouths.

Q. How was that?

A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass; for all that then lived, from twenty Years old and upwards, died, and were buried in the Wilderness, except *Caleb* and *Joshua*.

*Q. What was the Reason that the like Punishment fell upon *Moses*?*

A. For his Distrust too, as appears, *chap. xi. 13. xx. 10.*

Q. What do we learn by that?

A. That no Man is so righteous but he may fall.

Q. By whom was the Sabbath broke?

A. By an old Man, in gathering Sticks to make a Fire, *chap. xv. 36, 37.*

Q. How was he punished?

A. He was stoned to Death.

Q. What may we learn by this?

A. If God was so severe for gathering a few Sticks on the Sabbath, he will be far more severe to such as prophane the Lord's Day, by swearing, drinking, gaming, whoring, and other lewd Exercises.

Q. How many Times did Israel murmur and rebel against God's Magistrates?

A.

A. Twice.

Q. Who were the first that rebelled?

A. Aaron and Miriam.

Q. Against whom?

A. Against Moses.

Q. What was their Punishment?

A. Miriam was stricken with a Leprosy.

Q. How was she cured?

A. By the Prayer of Moses.

Q. What do we learn by that?

A. The Virtue of Meekness, to pray for our Enemies as Moses did, chap. xii. 13.

Q. Who rebelled the second Time?

A. Korath, Dathan, Abiram, and their Accomplices.

Q. What was their Rebellion?

A. They usurped upon the Priest's Office, and compared for Worthiness with Moses and Aaron.

Q. What became of them?

A. The Earth opened, and swallowed them up alive, chap. xvi. 31, 32.

Q. How did God punish the People that took their Parts after their Death?

A. Fourteen Thousand and Seven Hundred died of the Pestilence.

Q. How did he yet further convict their Rebellion?

A. By proving the House of Levi chosen for the Priesthood, by a Miracle.

Q. In what Manner?

Obs. The fourth Book of Moses is called Numbers in our Language, because Moses numbers the Israelites in the Beginning of this Book. The

A. Aaron's Rod amongst the twelve, that were put into the Tabernacle for the twelve Tribes of Israel, did blossom, and bear ripe Almonds.

Q. What is the Inference of this Example?

A. How odious a Thing it is in the Sight of God, to grudge against Magistrates and Rulers.

Q. How many Ways is a Man subject to Sin?

A. Two Manner of Ways.

Q. Which be they?

A. Of Ignorance and Presumption.

Q. What bath Ignorance?

A. Favour and Forgiveness, chap. xv. 18.

Q. What Presumption?

A. Death, chap. xv. 27, 30.

Q. By how many Witnesses ought a Man by the Law of God to be convicted in a Case touching Man's Life?

A. By two, and not under, chap. xxv.

Q. How long did God lead the Israelites to and fro in the Wilderness?

A. Forty Years,

Q. Why did he detain them so long from their promised Happiness?

A. To try their Faith, and by continually exercising of them, sometimes with Crosses, sometimes with Blessings; to make them learn only to trust in him, and so in the End to appear worthy Heirs of so blessed an Inheritance.

Hebrew Title is Vaiedabar; which signifies, and he spoke. It includes the History of what pass'd during the Wandering of the Israelites in the Wilderness for the Space of about 38 Years and 9 Months, viz. from the second Month of the second Year after the Departure of the Children of Israel out of Egypt, to the Beginning of the 11th Month of the 40th Year.

Here is set down the Charge and Duty of the Priests and Levites, their Maintenance and miraculous Confirmation in the Priesthood, &c. Here are Laws Ceremonial, Moral, Civil, and Mix'd. Herein is represented to us the wonderful and singular Conduct God was pleased to use towards them in leading them through the Wilderness to the Land of Promise, with the Events which happened in their Journey; the Occasions, Circumstances, and Success whereof afford us many excellent Instructions as well in Ecclesiastical as Civil Affairs.

The Fifth Book of MOSES, called DEUTERONOMY.

Question.

WHAT is contained in this Book of Deuteronomy?

Answer. Another Repetition of the Law, because they were dead to whom the Law was first given.

Q. Who repeats it to them?

A. Moses.

Q. What doth he draw out from it?

A. Continual Exhortations to Obedience.

Q. Obedience to whom?

A. To God first, then to the Priests and Judges.

Q. What Lesson have we from hence?

A. That the first Care of a religious Magistrate is the Obedience of the People to God, next to himself.

Q. How many Things were they to observe in reading the Law?

A. Two Things.

Q. Name them.

A. 1st, Neither to add to it, nor take from it, chap. iv. 2. 2dly, Not only to learn it themselves, but to teach it also to their Posterity, chap. i. 9.

Q. In what Manner did God admonish this new Generation to be careful of this Law?

A. By the Remembrance of two Things.

Q. Name them.

A. The Ingratitude of their Fathers, who had provoked his Wrath, and were dead; and the wonderful Miracles and Victories which he had brought to pass among them, to assure them of his Love and Protection.

Q. Among the rest, which is one of the special Favours God bestowed upon them, mentioned in this Book?

A. That is, in 40 Years Space, the Garments of their Forefathers never waxed old, chap. viii. 4.

Q.

Q. How doth he encourage them not to be afraid to enter into the Land of Canaan?

A. Three Manner of Ways.

Q. Name them.

A. 1st. In that he was God, and would be true to his Promise, for he had sworn they should possess it. *2dly,* By telling them it was a most pleasant, rich, and fruitful Country, *chap.* viii. 7, 8, 9. *3dly,* By assuring them of all Assistance, yea, the very Hornets and Flies should fight for them, *chap.* vii. 20.

Q. Of how many Things doth God counsel them to beware when they are once settled in Canaan?

A. Of three Things, Unthankfulness, Presumption, and lack of Charity.

Q. How did he shew they might be unthankful?

A. By enjoying the Fruits of the Land, and not praising his Name for them, chap. viii. 10.

Q. How Presumption?

A. By attributing the Glory thereof to their own Strength, and not to the free Mercy of God, chap. viii. 18.

Q. How uncharitable?

A. In having Abundance, and shutting up their Hands against the Poverty of their Brethren, chap. xv. 7, 8. a Sin too common in these Days.

Q. What other Vices doth he forbid?

A. Forsaking of God's Service, for the Love of any Friend, be he never so dear, chap. xiii. 6. The imprisoning of God's Ministers, xii. 19. Confusion of Sex, as a Man to wear Woman's Ap-

parel, or a Woman Man's, xxii.

5. Detaining any thing of another's, which we find xxii. 12, 13.

All Manner of Cruelty, even towards Brute Beasts, xxii. 6.

All Doubtfulness of Heart, hanging between two Religions, figured unto us by the Garment of Linsy Wolsy, ii. 11, 12.

All violating of Virginity, xxii.

5. All bearing false Witness,

xix. 16. All employing of evil

gotten Goods in the Service of

God, as such as think they may

be charitable with Money gotten

by Theft, Usury, or Whoredom,

xxiii. 18. The taking of any

thing to gage whereby our Neigh-

bour gets his Living, xxvi. 8.

All Partiality, as to punish one

for the Sin of another, xxiv. 6.

All Security and flattering of a

Man's self in his own Sin, *chap.*

xxix. 19, 20, 21.

Q. If they did, or do offend in

any of these Sins, how will

God execute his Judgments upon

us?

A. Without respect of Per-

sons, chap. x. 1.

Q. What may be pretended

for an Excuse, if we be found

guilty of any of these Sins?

A. Nothing.

Q. Not Ignorance?

A. No, because we are as the

Israelites were, daily admonish-

ed of them, by the Ministers of

God's Word, chap. xxx. 11.

Q. Did Moses never enter in-

to the Land of Canaan?

A. No; he only had a Sight

of it, and then died.

Q. What was the Reason?

A. His Sin of Distrust in

F God's

God's Power, committed at the Waters of Meribah.

Q. What may we learn generally by his whole Life?

A. Six Virtues for that one Vice before-mentioned.

Q. Which be they?

A. 1st, Boldness in his Calling, that feared not to speak to Pharaoh. 2dly, Meekness against Wrong, that was not moved at any despightful Words given by the Israelites. 3dly, Patience against Travel, that did not only guide the Israelites in their Journies, but at all Times decided their Causes. 4thly, Zeal in God's Glory, for the Advancement of Virtue, and repressing of Vice. 5thly, Love to his Brethren, to spend his Life for them, rather than they should miscarry.

6thly, Faith in his End, not envying that he might not enter into the Land of Promise, considering that by his Death he was invested with a greater Patrimony, the Kingdom of Heaven.

Q. What is meant by the Charge given to Levi of Thummim and Urim, in the 33d Chapter and 8th Verse of this Book.

A. It is spoken concerning the Priests, where the Thummim and Urim, i.e. Light and Perfection, might continue in this Tribe; the one signifying the Knowledge, the other their Life and Conversation; and, by the Holy One, is meant the High Priest, who, with God, was always to be consulted concerning the Publick Safety.*

* This gave Aaron the Name of the Saint of the Lord, *Psal. cvi. 16.* yet it comprehends all the Priests and Levites in Conjunction with him. See Dr Spencer's *De Leg. Hebr. Lib. 3. chap. 7. Dissert. 7* where he treats also of these Words, as they may be applied to our Lord Christ, the true Holy One of God, who indeed is a Priest for ever, holy, harmless, undefiled, separate from Sinners, &c. *Heb. vii. 26.*

Quintus Curtius has a remarkable Passage of this Priesthood, which *Josephus Eusebius*, and several other of the ancient Writers take Notice of: "Alexander, that great Conqueror of the World, making a Visit to Jerusalem, in going toward the Temple, was met by the High Priest, &c. in Procession, approaching his Person, whom he took to be the Gods descended down from Heaven, and with the greatest Reverence bowed; which before he had vouchsafed to no Prince upon Earth."

Obs. This last Book of the *Pentateuch* derives its Name, *Deuteronomy*, from a compound Word in the Greek Language, signifying a second Law, or a Repetition of the Law, and properly may be called an Abridgement of it. Its Hebrew Appellation is *Elle Haddebarim*, which are the two first Words of it in the Hebrew Text, and they signify, these are the Words which Moses wrote, during the two last Months of the 40th Year. This faithful Servant of God, the chief of all Prophets, not only reiterates and explains to the People the Moral Law or Decalogue, but also the Ceremonial Law, &c. required of them, together with the Justiciary or Civil Law, and several military Ordinances, &c. after all which he confirms it with ex-

cellent

cellent Promises of great and wonderful Blessings in case of their Obedience, and with terrible and fatal Curses, if they apostatize and break the Covenant he had made with them. And last of all he appoints *Joshua* to succeed him, and solemnly delivers the Book of the Law into the Hands of the Priests and *Levites*. He composed also, and taught the Children of *Israel* an excellent prophetic Hymn or Song, wherein he foretells what should happen to them till the Coming of Christ, and the Calling of the Gentiles. He blessed the twelve Tribes and viewed the Holy Land from the Top of Mount *Nebo*, and so died and was buried by the Lord.

Moses journeyed with the *Israelites* as before observed, 40 Years in the Wilderness, after he left *Succoth*, came out of *Egypt*; made 40 Mansions, or Places of Rest and Abode, viz. 1st, at the Wilderness of *Etham*; 2^d, at *Pibachiroth*, where they had a Mountain on each Side, the Red Sea before, and a cruel Tyrant behind them, *Pharaoh*; 3^a and 4th, on each Side of the Red Sea; 5th, at *Marah*; 6th, at *Elim*; 7th, at *Sin*; 8th, at *Raphadim*, in the Defart near the Mount *Sinai*; 9th, 10th, 11th, 12th, at and about *Sinai*, where the Law was received; 13th, at the Graves of Concupiscence; 14th, at *Hazereth*; 15th, at *Rithmah*; 16th, at *Rimmon* *Pharaz*; 17th, at *Libnah*; 18th, at *Rissa*; 19th, at *Chebelah*, which was a Type of the Church, where all the Elect and faithful People of God travel thro' the Wilderness of this wicked World; 20th, at *Saphar*; 21st, at *Harada*; 22^d, at the Valley *Tbahath*; 23^d, at *Macebeloth*; 24th, at *Tbarab*, a memorable Place in the Wilderness, near to the Borders of *Canaan*, where they continued sometime on account of the Wars they were shortly to undertake; 25th, at *Mithea*, in the utmost Borders of the Land of *Canaan*; 26th, at *Chasmona*, near to *Kadesbarnea*, from whence *Moses* sent his twelve Spies into the Land of *Canaan*, of which you may read, *Gen.* 14. 16, 20. *Numb.* 13, 27, 33, 34. *Deut.* 1. *Psal.* 29. *Ezek.* 47, &c. 27th, at *Mosereth*, where the Lord caused them to turn back for their Murmuring toward the South; so that they might live just 40 Years in the Wilderness. *Numb.* 14, 23. 28th, at *Nenei Jaacon*; 29th, at the Mountain of *Hor Gidgad*; 30th, at *Jothatha*; 31st, at *Arbona*, where the Children of *Israel* weeped for the Discommodiousness of the Place, being for Want constrained to remove their Tents; 32^d, at *Azion Gaber*, 148 Miles from *Kadesbarnea*, and 174 from *Jerusalem*. Here *Solomon* made his Navy, which he sent to *Ophir* to fetch Gold, 1 *Kings* ix; 33, at *Zin Kades*; 34, at Mount *Hor*; 35, at *Zalmona*; 36, at *Phunon* on the Wilderness of *Arabia Petraea*. This was a City of the *Idumæans*, so high that one might see many Parts of the World: Here *Moses* set up the brazen Serpent; 37, *Oboth*. Here the *Arabians* received an Answer from the Devil by way of Conjunction; 38, at *Igim*; 39, at *Dibon Gad*; 40, at *Almon Dibla Thaim*, close by the River *Arnon*, *Num.* xxi. and 23. Thus *Moses* in 40 Years made 40 Places of Residence; and after having passed the Mountains *Abarim*, destroyed the *Ammonites* at *Jabza*, *Num.* xxi. and *Sehon* King of the *Ammonites* at *Chezbou*, who held the Country beyond *Jordan*; because he would not suffer the Children of *Israel* to pass through his Dominions; therefore put him to Death, and gave his Country to the Tribes of *Reuben* and *Gad*; this City afterwards fell to the *Levites*, *Num.* xxi. 33. *Deut.* i. 2. &c. *Moses* came through *Jazir* (which in *Jerom's* Time was a small Village, and signifies,

nifies, *The Lord is my Help*) to *Edrei*, where *Og* the King of *Basan* was overcome by him, and afterwards fell to the Tribe of *Manassus*, *Num. xxi. Josh. xiii. Deut. xiii.* St *Jerom* saith, that in his Time this Town was called *Adar*: He then came to *Astargoth* the Metropolis of *Basan*, 4 Miles from *Edrei*, beyond *Jordan*, and belonged to the half Tribe of *Manasses*; and last of all, came to *Pisgab*, an Hill in the Land of *Sissem*; and there *Moses* died, and we suppose was buried, tho' it is the Opinion of many, that *God* took him into Heaven.

The Book of J O S H U A.

Question.

HOW did God further manifest his Tenderneſs over the Israelites?

A. In ſetting over them a wiſe, religious, and valiant Governor.

Q. Who was that?

A. *Joshua*, the Son of *Nun*, as himſelf writeth.

Q. What was his Charge?

A. Two-fold, to keep the Law of *God*. and to bring *Israel* out of the Wilderneſs into *Canaan*.

Q. What ſpecial Virtues had he?

A. Faith, Wiſdom, and Courage, ſuch as all good Governors ought to have.

Q. How did he ſhew his Faith?

A. By believing *God's* Promiſes.

Q. How his Wiſdom?

A. In governing diſcretly.

Q. How his Courage?

A. In leading on the People without Dread of their Enemies.

Q. How did *God* here encourage the People?

A. Three Manner of Ways.

Q. Which be they?

A. 1^{ſt}. In renewing his former Promiſe, and telling them they

ſhould divide the Land for an Inheritance, *chap. i. 6.* 2^{lly}, In giving them a Captain endued with the Spirit of *Moses*, and able to be their Conductor, *chap. i. 5.* And, 3^{dly}, by aſſuring them he would caſt a Faintneſs of Heart upon their Enemies, *chap. ii. 11.*

Q. How were the People confirmed that *Joshua* had the Spirit of *Moses*?

A. By two Miracles that he did.

Q. Which is the firſt?

A. His dividing the Waters of *Jordan*, and their whole Hoſts paſſed over dry-ſhod, *chap. iii. 16, 17.*

Q. Which is the ſecond?

A. He cauſed the Sun and Moon to ſtand ſtill in the Firmament by Prayer, *chap. x. 13.*

Q. What do we learn by that?

A. The Effect of Prayer, and the Obedience of all Creatures for the glorifying of *God*.

Q. How was *God* glorified by that Miracle?

A. *Joshua* by that Means had a longer Time of Day-light for the vanquiſhing of *God's* Enemies.

Q.

Q. Were none of the Tribes placed on this Side Jordan?

A. Yes, two and a half.

Q. Which be they?

A. Reuben, Gad, and the half Tribe of Manasseh.

Q. Did they sit down in Peace, and suffer their Brethren to go to War?

A. No, they shewed brotherly Love.

Q. How was that?

A. They left their Wives, Children and Cattle in the Possessions which were allowed them; and themselves armed went foremost, and would take no Rest till the Brethren of the other Tribes were likewise planted as well as they, chap. vii. 16.

Q. When they passed Jordan, how did Joshua shew himself thankful to God for so great a Miracle?

A. By setting up a Memorial of his Power.

Q. What was that?

A. Twelve Stones for the twelve Tribes of Israel.

Q. For what Purpose did he so?

A. That such Remembrance of God's mighty Power might serve for a fuller Condemnation to his Enemies, and that his Servants might the more reverence him, chap. iv. 24.

Q. Which was the first City they went to conquer?

A. Jericho.

Q. Did they rashly go and besiege it, as proudly presuming that howsoever or whatsoever they did, God would be with them.

A. No, like discreet Soldiers, they used Deliberation, Consultation, and Sanctification.

Q. How Deliberation?

A. They took Time.

Q. How Consultation?

A. They sat in Council among themselves, and submitted their Counsel to the Direction of God.

Q. How Sanctification?

A. By Prayer and Fasting.

Q. When they had taken Counsel, what did they?

A. Sent Spies to know the State of their Enemies.

Q. What Danger were they in?

A. Of Death by the King.

Q. Who saved their Lives?

A. A Woman Harlot, viz. a Hostess, by hiding them in the Top of her House when the King made Search for them, chap. ii. 6.

Q. What moved her to do so?

A. The Fame which she heard of the Works of God.

Q. How did the Israelites requite this Kindness?

A. They saved her, her Father, Mother, Children, and all they had.

Q. Did they shew this Mercy of their own Accord?

A. No; but by the Instinct of God's Spirit.

Q. What do we learn by that?

A. That God wills not the Death of Sinners if they repent.

Q. How was the City won?

A. The Walls fell down by the Power of God, on the Priests sounding the Trumpets of Rams Horns, and then Joshua enter'd, chap. vi. 20.

Q. How were the Israelites com-

commanded to esteem of the City, and all that was in it?

A. As a Thing execrable and accursed, *chap. vi. 17.*

Q. Was nothing preserved?

A. Yes; Silver, Gold, and Vessels of Brass and Iron.

Q. What was to be done with them?

A. They were to be consecrated to the Lord's Use, *ch. vi. 19.*

Q. How were they to be consecrated?

A. By being molten, and the Property of them altered.

Q. What Sin is here committed?

A. Theft.

Q. Who committed it?

A. Achan: He kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, which he hid in his Tent, to serve his own private Use, *chap. vii. 2.*

Q. What was their Fortune after committing of this Sin?

A. Their good Success was turned into bad, such as is always the Fruit of Wickedness.

Q. How did that appear?

A. When three thousand Israelites were sent against Ai, the Inhabitants thereof put them to flight, and slew thirty-six of them, *chap. vii. 5.*

Q. How were they cleared of this Sin?

A. By destroying Achan, his Family, and all that he had, *v. 14.*

Q. How did the Gibeonites purchase a League of Friendship with Joshua?

A. By Dissimulation.

Q. In what Manner?

A. By coming to him in ragged Cloaths, and old Shoes, as tho' they had worn out their Apparel by journeying from some far Country.

Q. How did Joshua reward their Dissimulation?

A. He suffered them to live because of his Promise; but sentenced them for ever to be Drudges to the Congregation, to hew Wood and draw Water, *chap. ix. 21.*

Q. How many Kingdoms did Joshua subdue?

A. Thirty-one, viz. Jericho, Ai, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Adullam, Makkedah, Bethel, Tapnah, Hepher, Aphek, Lasharon, Madon, Hajor, Shimron, Achishaph, Tannack, Megiddo, Kedish, Jokneam, Dor, Gilgal, Tirzah.

Q. What is meant by the Word Debir?

A. This Town was called Debir, which signifies an Oracle, or holy Altar; because the Lord there, by his Priests that was assigned for that Purpose, did foretell and prophecy of Things to come, being derived from Debir, i. e. He hath spoken.

Q. What Mercies did he shew in all his Victories?

A. None at all, he destroyed every Soul, *chap. x. 40.*

Q. What moved him thereunto?

A. The Commandment of God.

Q. What is signified by that?

A. That Wickedness must be quite

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Q. Where was the first Paschal Lamb solemnized?

A. At Gilgal, soon after they came to the Land, and Manna ceased; because they then did eat the Fruits of the Country. Here *Joshua* took twelve Stones out of *Jordan*, and set them up for a Memorial. Here the Tabernacle of God stayed for a Time; which was the Reason that afterwards the *Israelites* committed Idolatry in this Place, *John* iv. 5. *Hos.* ii. 4, 9. *Amos* v. Near to this Place *Ehud* the third Judge of the Children of *Israel*, received Gifts of them to carry to *Aglon*, King of the *Moabites*, dwelling at *Jericho*, where he killed him with a Knife. Here *Saul* was the second Time confirmed King of *Israel*, 2 *Sam.* x.

Q. Were the Israelites now in quiet Possession of the Land of Canaan?

A. They were, *chap.* xxi. 14.

Q. What doth that shew?

A. The full Performance of God's Promise.

Q. What Virtues do we learn from the Israelites after their Victories?

Obs. *Joshua* and *Caleb* travelled with *Moses* from *Raemesis* out of *Egypt* thro' the *Red Sea*, and were two of the Spies which *Moses* sent from *Kadeshbarnea* to the Land of *Canaan*, *Numb.* xiii. and went out of the Wilderness of *Zin* and *Pharan*, and came to the Town of *Rehob* in *Gallilee*, (a City of the *Levites*, in the Tribe of *Asher*) 140 Miles; from thence they went to the Town of *Hamath*, in *Syria*, which was afterwards called *Antiochia*, 188 Miles, belonging to the *Levites*, in the Tribe of *Naphtali*, 100 Miles from *Jerusalem*, upon the utmost Bounds of the Holy Land, *Numb.* xi. 34. *Jos.* xix. from whence they returned again to *Hebron*, 304 Miles; where, upon the Side of the River *Escol*, they cut off a Bunch of Grapes with the Stalk, as much as they both could bear upon their Shoulders, *Num.*

A. Thanksgiving and brotherly Unity.

Q. How were they thankful?

A. In protesting to serve God, and obey him for his Benefits bestowed upon them, *ch.* xxiv. 24.

Q. How did they shew brotherly Unity?

A. In equal Divisions of their Portions without Strife or Contention.

Q. How did Joshua die?

A. Like a virtuous Man, rehearsing the Mercies of God, and exhorting the People to fear him, *chap.* xxiv.

Q. In what Year of the World did Joshua die?

A. In the Year 1503, and before Christ 2565.

Q. What is the Type or Mystery of Joshua?

A. *Joshua* and *Jesus* are all one in Signification, i. e. Saviour or Defender, and did typically represent our Saviour Christ: That as this *Joshua* brought the Children of *Israel* thro' *Jordan* into the Land of *Canaan*; so *Jesus* Christ, the true *Joshua* and Saviour of the World, thro' that *Jordan* of Baptism, bringeth us into that Place of Promise of eternal Life.

Numb. xiii. From *Hebron* they returned again to *Kadesbarnea*, 20 Miles: There all the People murmured against *Moses*, *Num. xiv.* Thus in 40 Days the Spies travelled 648 Miles in the Land of *Canaan*, that is above 16 Miles a-day. After that *Joshua* and *Caleb* went with *Moses* and the Children of *Israel*, to *Escon-Gabir*; thence to *Jabza*, 464 Miles; then passed through two Kingdoms to Mount *Libanus*, 18 Miles; and then returned into the Land of *Sittim*, that lay by the Hill *Pisgab*, in the Field of the *Moabites*, 80 Miles; where *Moses* died: From the Land of *Sittim* they passed through the River of *Jordan*, and came to *Gilgal*, 6 Miles; where *Joshua* pitched his Camp, *Num. vi. 21.* *Jos. iv. 5.*

Now *Gilgal* was a Town between *Jordan* and the City *Jericho*, 12 Miles S. E. from *Jerusalem*, where the Children of *Israel* having passed the River, made War upon all the Nations of the Land of *Canaan*. From *Gilgal* *Joshua* went to *Jericho*, 2 Miles; there he assailed the Town with the Sound of *Bafons* and *Horns*, or *Trumpets*, and won it, *Jos. vi. 26.* *Heb. xi.* Here *Christ* restored the blind Man to Sight, *Mat. vi.* converted *Zaccheus*, *Luke xix.* and it was called the City of Palms, 6 Miles from *Jerusalem*. From *Jericho* he went to *Ai*, 4 Miles, and took and burnt the whole Town, *Jos. vii. 8.* then returned to *Gilgal*, and upon the Hill of *Ebal* built an Altar unto the Lord, and there were the Blessings and Cursings pronounced, *Jos. viii.* *Deut. xxvii.* *Hai*, or *Ai*, is a Town in the Tribe of *Benjamin*, near to *Bethel*, Eastward, where *Abraham* dwelt, *Gen. xii.* *Joshua* came to *Gibeon*, 12 Miles; where the Sun stood still during the Battle with the three Kings, *Jos. x.* This was a Metropolis, in the Tribe of *Benjamin*, situated upon a Mountain 4 Miles North of *Jerusalem*. The Inhabitants became Petitioners to *Joshua* for Peace, *Jos. x. 18.* Here stood the Tabernacle of the Covenant and the Brazen Altar. Here *Saul* was first made King of *Israel*. Here he put the Sons of *Abimelech*, the Priest, to Death, *1 Sam. xii.* And here *Joshua* overcame the five Kings of the *Amorites*. From *Gibeon* he went to *Ajalon*, 2 Miles, where the Moon stood still, *Jos. x.* a City of the Priests in the Tribe of *Dan*. Here *Jonathan* tasted Honey contrary to his Father's Command, for which he was judged to die, *1 Sam. xiv.* He went to *Aseka*, 4 Miles; where it hailed upon the Enemies that fled before *Israel*, *Jos. x.* After which he returned into the Camp at *Gilgal*, that lay in the Valley of *Achor*, where he hanged the five Kings; then went to *Makeda*, which he had formerly conquered. This and the City of *Azeke* was in the Tribe of *Judab*. *Azeke* lay eight Miles West of *Jerusalem*; near to *Audulam*, where *David* killed *Goliath*, and was a City of the *Amorites*; (of the Thief *Acon*, and the Valley *Achar*, you may read in *Hos. ii.* *Isa. xxv.* *Jos. xi. 15.*) Then *Joshua* came to *Libnah*, two Miles, and took the Town, *Jos. x.* Here the fourteenth King that *Joshua* conquered kept his Court. From whence he went to *Lachis*, eight Miles; and to *Eglin*, eight more, where *Joshua* took the King of this City and hanged him; the three last were also in the Tribe of *Judab*. He came again to *Hebron*, 16 Miles, from thence to *Debir*, one Mile, *Jos. x.* a City of the *Levites*, 20 Miles from *Jerusalem* towards the South. *Othniel* the Brother of *Caleb* won this Town, wherefore he gave him his Daughter *Archsa* to Wife. Formerly it was called *Kirjath Sephir*, *i. e. a City of Scribes and Students*, for it was consecrated to Learning: after that,

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Joshua, with one continued War, won all that Part of *Judea* which lay towards the South, bordering Eastward upon the *Dead Sea*, Southward upon *Kades Barnea*, Westward upon *Asdod* and *Gaza*, and Northward upon *Gibeon* and *Gilgal*: This Circuit of Land containeth about 356 Miles. From *Gilgal* and *Debir*, *Joshua* went with his Army 2 Miles, to the River *Memon*, where he slew the rest of the Kings of the *Canaanites* in a memorable Battle, *Josh. xi.*

Asdod was a City of the *Philistines*, situated upon the Shore of the *Mediterranean Sea*, in the Tribe of *Dan*, conquered by *Joshua*, *Josh. xi. 1 Kings v.* It was taken by *Psaminitious King of Egypt*, in *Manasseh's* Time, (as *Herodotus* saith.)

Gaza was a fine City of the *Philistines*, upon the Shore of the *Red Sea*; *Sampson* being inclosed in this Town, took away the Gates and Bars thereof, and laid them at the Foot of *Mount Hebron*, *Judges xvi.*

Merom was a Lake near *Dothan*, four Miles from *Tiberias*, 40 Miles from *Jerusalem*, Westward; from whence he chased his Enemies, and followed them to *Sidon*, which was 612 Miles; a famous Mart Town in *Phœnicia*, near the *Mediterranean*, 16 Miles from *Jerusalem*. From *Sidon* he went to *Hazor*, 32 Miles; which Town he burnt. After that *Joshua*, at one Time, won all the Towns in the Holy Land, which lay Northward in the Lands of *Samaria* and *Galilee*, from *Gibeon* to *Mount Libanus*, and from the River of *Jordan* to the Great Sea, called the *Mediterranean*, which Countries, in Circuit, contain 280 Miles. Then *Joshua* returned again to his Camp at *Gilgal*, 72 Miles from *Hazor*, where he made a Division of the Lands amongst the Children of *Israel*, *Josh. xiv. 15.* From *Gilgal* he went to *Shilo*, 12 Miles, and made an End of dividing the Lands, *Jos. xviii.* From *Shilo* he went to *Timnah Sera*, 8 Miles, and there he dwelt, for the Children of *Israel* gave him the Town for an Inheritance, *Josh. xix.* From thence he took a Journey, not long before he died, to *Sichem*, 40 Miles; there he assembled all the Tribes of *Israel*, *Josh. xxiv.* and so returned to *Timnah* again, where he died and was buried, *Josh. xxiv.* So that this Prince in all travelled above 2392 Miles in the Service of the *Israelites*.

Libanus is a Mountain of extraordinary Height, 144 Miles from *Jerusalem*, Northward, looking into *Syria* and *Phœnicia*: From thence the River *Jordan* taketh its Beginning, being so called of the two Springs or Well, i. e. *Jor* and *Dan*, rising from the Bottom of this Hill, and seems to take its Name from the Variety of the sweet Smells or Dews that are there; and also of the *Frankincense* or Gum *Olibanum* found upon it, and as some say, the more remarkable, as Snow lies upon it continually, and serves for a Sea Mark.

Jordan is a pleasant sweet River, watering the Holy Land, running thro' a great Part of *Galilee*; it falls into the Sea *Tiberias*, and there, as it were, divideth it into two Parts: It watereth that Part of *Judea*, called *Samaria*, and about *Easter*, floweth over the Banks; about which Time *Joshua*, upon dry Ground passed thro' it, when fullest of Water, *Josh. iii.* So did *Elia* and *Elisba*, 2 *Kings*. Here *Naaman* the Leper washed himself, 2 *Kings, v.* Here Christ was baptized by St *John* the Baptist, *Mat. iii. Luke iii.*

Hazor was a Town in the upper *Galilee*, of the Tribe of *Naphtali*:

It was the chief Hold and City of the *Canaanites*, 80 Miles North: This *Joshua* destroyed with Fire and Sword. *Deborah* also, the Prophetess, besieged it, took it, and put *Jabin* the King thereof to Death.

Shilo, the City and House of God, was situate on a high Mountain in the Tribe of *Ephraim*, 4 Miles from *Jerusalem*. Here the Ark of the Covenant continued from the Time that the *Ismaelites* first entered into the Land of *Canaan*, till *Eli* the Priest fetched it thence; in whose Time it was taken by the *Philistines*, and he for very Grief therefore fell down and brake his Neck against a Stone, 1 *Sam. iv.* The Inhabitants thereabouts shew the Ruins of a certain Sepulchre, standing upon the Top of this Mount; where they say *Samuel* was buried: But that cannot be true, for he was buried at *Ramath*, which is now called *Arimathea*; therefore it seems to be either the Ruins of *Eli's* Sepulchre, or else the House of the Lord, which many Years past stood there.

Of *Timnah*, you may read in the Travels of *Judab*.

As the Prophet *Moses* won all the Land on the one Side *Jordan*, so *Joshua* won all the Country on the other, from the Town of *Baal Gaden*, beginning at Mount *Libanus*, not far from Mount *Hebron*, till you come to the Town of *Cæsarea Philippi*, and to the Hill *Scir*, where some Time *Esaú* dwelt; all which is 160 Miles long, and 30 broad.

The Book of J U D G E S.

Question.

WHO wrote this Book?

Answer. *Samuel* is supposed to have penn'd the Books of *Judges* and *Ruth*.

Q. What Governors had the People after *Joshua*?

A. *Judges*.

Q. Why were they called *Judges*?

A. Because they did execute God's Judgments upon their Enemies.

Q. Had they many Enemies after the Death of *Joshua*?

A. Yes.

Q. What was the Cause?

A. Their Sins.

Q. What was their general Sin?

A. Disobedience.

Q. How did that spread?

A. Into three Branches, vain Pity, Idolatry, and Ingratitude.

Q. How were they vainly pitiful?

A. In making League with the *Canaanites*, whom they ought to have cast out, *chap. i.*

Q. How were they Idolaters?

A. In worshipping Idols, *chap. xxiv.*

Q. How ungrateful?

A. Being made Owners of Cities, which they built not, and Vineyards, which they planted not, they forgot to glorify the Giver.

Q. What was the general Punishment of their Sin?

A. As the Lord had said before, those People whom they saved

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saved: became Goats to their Sides, and Thorns in their Eyes.

Q. What is the Meaning of that?

A. They continually vexed them with War.

Q. Wherefore did the Lord suffer them?

A. To sift and prove them, as he always will do such as he loveth.

Q. Did the Lord then still love them, considering how they had provoked him by their further Wickedness?

A. He did.

Q. What doth that shew?

A. The unspeakable Mercy of God towards his Church.

Q. What was the general Virtue that purchased his Mercy towards them?

A. Repentance: They cried, and he heard their Groaning, chap. iii. 18.

Q. Wherein was his Mercy expressed?

A. In sending them Deliverers.

Q. How many were they?

A. Sixteen.

Q. Rehearse their Names.

A. After the Death of Joshua, Caleb and Othniel judged Israel; then Othniel the younger, after that Ehad, then Deborah, assisted by Barak, her Captain General; after these judged Gideon, Abimelech, Tola, Jaer, Jephthah, Ibzan, Elom, Abdon, Sampson, Eli, and Samuel.

Q. What is remarkable in the Word Othniel?

A. Othniel signifies the God of Time; also a Type of Christ, who is the God of Time, and in his due Time conquered the World, and Satan, the Prince thereof; thereby delivering the poor afflicted Members of his Church out of miserable Servitude and Bondage; for which Cause God hath made him Judge over it, and given full Power and Authority to rule and govern it.

*Q. What in * Deborah?*

A. Deborah in the Hebrew signifies a Bee, and is a memorable Type of the Church: For, as a Bee in all her Actions soundeth pleasantly; so in the Members of God's Church in all their Actions sing and sound forth the Praises of God; by continual Prayers, implore his Aid and Assistance; with the Bee, sucking upon the Flower of the Holy Scriptures, the sweet and acceptable Doctrine of Faith; by which the Hope of everlasting Life is strengthened in us, with the Sting of God's Word repulsing all vain Delusions, and idle Imaginations, (the Temptations of the Devil) and those waspish Affections of cruel and wicked Men; according to that of Ecclesiasticus, *The Bee is but small, but bringeth forth most pleasant Fruit; and presenteth*

** This Name hath been given by other Nations to illustrate Women, as among the Greeks: For Instance, the Nymph, said to be the Nurse of Jove, is called Melissa, which signifies a Bee in the Greek Language; and the Wife of Periander, King of Corinth, had the same Name.*

unto Man many memorable Instructions. And as *Plato* saith, *The King of Bees, altho' without a Sting, yet ruleth and governeth his Commonwealth with great Severity and Justice*; (finely described by *Virgil* in his fourth *Geor.*) so *Christ*, the Head of the Church, the Saviour of Souls, without any Sting of Bitterness, ruleth and governeth with singular Justice and Sincerity.

Q. What her Captain Barak?

A. He taketh his Name from Thunder and Lightning, typically representing the Glory of *Christ Jesus*, as the chief Captain of the Church; who, with the Thunder of the Law, and bright shining Glory of the Gospel, destroyed the Enemies thereof; and, by the Hosts of Angels and Saints, at the End of the World, will cast them down with Thunder and Lightning, into that bottomless Pit, there to remain for ever.

Q. What doth Sampson signify?

A. He typically representeth *Christ* divers Ways: 1st, In his Person, he was a mighty Man. 2^{dly}, In his Profession, he was a *Nazarite*. 3^{dly}, In his Calling, he was a Prince and a Judge. 4^{thly}, In his Manner of living, for he went from Place to Place, to revenge himself upon the Enemies of God's People, the Children of *Israel*, and in his Death; even so our Saviour *Christ* is that strong Man, who being mightier than the Devil, hath dispossessed him of his tyrannical Jurisdiction

over the Souls of Mankind; hath taken away those Gates of Death by his Mercy, opening unto us the Door of Life, that so being set at Liberty from that hellish Imprisonment, we may be made Partakers of everlasting Happiness. He was also a *Nazarite*, born and bred there, tying himself to a Vow of Bondage, that we might be made free. He is a Prince and a Priest after the Order of *Melchisedeck*. During the Continuance of his Life in this Vale of Misery, his chiefest Actions were to go from Place to Place, to teach, to do good, and to rescue and relieve the poor distressed Members of the Church, who lay miserably afflicted under the Hands of Satan, healing some, relieving others, and bringing a third sort into the State of Grace: so that as *Sampson* delivered the *Israelites* from the Bondage of the *Philistines*, *Christ*, our Prince and Judge, delivered his from the Slavery of Satan; by his Death saving more Souls than in his Life, and thereby pulling down the strong Buildings, (the Temptations of Satan) and hath laid them level with the Ground, that they shall never be restored again. And lastly, after this Life is ended, he shall be our Prince and Judge, and bring us to that Place of Promise, prepared for us in his everlasting Kingdom.

Q. What were the particular Sins of the Israelites?

A. In *Abimelech* Ambition, Tyranny, and Despair.

Q. How was he ambitious?

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A. He usurped the Kingdom after his Father Gideon's Death, chap. ix. 1.

Q. How did Jotham, his younger Brother, reprove him for his Ambition?

A. By the Example of Trees, wherein he shews that those of least Desert are always most aspiring, chap. ix. 8.

Q. How was Abimelech tyrannical?

A. In murdering 70 of his own Brothers for the Security of his own Estate, ver. 5.

Q. What was the Punishment God laid upon him for his Unnaturalness?

A. That as he lived in Cruelty, so he died in Contempt.

Q. How was that?

A. A Woman with a Piece of a Mill-stone almost knock'd out his Brains at the Tower of Jabez, ver. 53.

Q. What other Sins reign'd particularly in the People?

A. In Sampson, Lust; in Jephthah, Temerity or Rashness; in a Levite, Love of Vanity; in the Men of Benjamin, the Rape of a Woman; in the Ephraimites, Envy.

Q. Towards whom was Sampson lustful?

A. Towards a Philistine Woman.

* This Vow, by some learned Criticks, is considered in another Sense; Jephthah did not offer his Daughter a Sacrifice as a Thing sacrificed, but consecrated her to the Service of God, and condemn'd her to perpetual Virginity, which was counted one the greatest Calamities that could happen to an Israelitish Maiden; and being an only Child, it is no Wonder why Jephthah expresses such Grief at the Sight of his Daughter, chap. xi. 35. For by the Performance of this Vow, he deprived that dear one of the greatest Happiness of Life; for such was Marriage, especially when blessed with Children, esteemed in Israel.

A. Towards Delilah, a wicked Woman, Chap. xvi. 4.

Q. How was he punished?

A. He lost God's excellent Gifts, and became a Slave to his Enemies, ver. 1. 9.

Q. How was Jephthah guilty?

A. In making a rash * Vow, and performing it.

Q. How was he punished?

A. Thro' his own Folly, he became Childless.

Q. Was it well done of Jephthah to make good his Vow?

A. It was Sin to vow it; Murder in the highest Nature to perform it.

Q. How was the Levite guilty?

A. In forsaking the Service of God, to supply the Wants of his Body.

Q. How was that?

A. He was content to serve in the Temple of Idols for Meat, Drink, and Apparel, chap. xvii. 10, 11.

Q. What was his Punishment?

A. He was taken Prisoner by the Men of Dan, chap. xviii. 17.

Q. How was the Tribe of Benjamin?

A. For the ravishing of a Levite's Wife.

Q. What was their Punishment?

A. They were destroyed by the Men of Dan.

A. All the other Tribes rose up against them, razed their City, and slew all their Men but 600 that fled into the Wilderness, *chap. xx. 46, 47.*

Q. How were the Ephraimites envious?

A. They repined at the great Victory which *Jephthah* had obtained against the *Ammonites*.

Q. How were they punished?

A. *Jephthah* slew of them two and forty thousand, *chap. xxi. 6.*

Q. What particular Vices were there in the People of other Nations?

A. In *Adonizebeck*, a *Canaanite*, inhuman Cruelty, *chap. i. 7.* In the Men of *Succoth* and *Penuel* churlish Behaviour towards Soldiers, *chap. viii. 6, 8.* Derision in the *Philistines* against *Sampson*?

Q. How was *Adonizebeck* cruel?

A. He did cut off the Thumbs of the Hands and Feet of 70 Kings, and made them gather Crumbs under his Table.

Q. What was his Punishment?

A. That Measure which he offered others was laid upon himself: The *Israelites* when they took him used him in the like Manner, *chap. i. 7.*

Q. How were the Men of *Succoth* and *Penuel* churlish to Soldiers?

A. In denying them Victuals in their Extremity.

Q. What Soldiers were they thus unfriendly to?

A. To *Gideon* and his Men.

Q. How did *Gideon* revenge himself upon them?

A. He tore their Elders in Pieces with Thorns, overthrew the Tower of *Penuel*, and slew the Men of the City, *ch. viii. 16, 17.*

Q. How did the *Philistines* deride *Sampson*?

A. They used him as a Fool at their Feast, to make them laugh.

Q. What did this Derision moreover include?

A. Blasphemy against God.

Q. How died *Sampson*?

A. He was slain amidst his Enemies by the Fall of the House.

Q. What do we learn in this Book, as touching the Person of God?

A. Mercy and Omnipotency.

Q. Wherein shewed he his Mercy?

A. In pardoning their Offences, tho' they did always offend him.

Q. Wherein his Omnipotency?

A. In bringing Matters to pass by weak Means.

Q. What were they?

A. *Ehud*, being lame of his Right-hand, slew King *Eglon* with a Dagger of a Cubit long. *Shamgar* slew 600 *Philistines* with an Ox Goad. *Jael*, a Woman, killed *Sisera*, the chief Captain of King *Jabin's* Host, with an Hammer and a Nail. *Gideon*, a poor Thresher, overcame an Host of Men with broken Pot-sheards and Ram Horns. *Sampson* slew a Thousand Men with the Jawbone of an Ass.

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Q. What were the Acts of Eli and Samuel?

A. They are set down in the Books of Samuel.

Q. What is remarkable in Caleb?

A. As Caleb put to Death the three Sons of Anak, terrible Giants; so Christ, the Son of God, so loved the World, that

he gave himself for it. As Caleb was a Man of noble Resolution and Courage, being then in the 29th Year of his Age; so Christ, with more than human Resolution, conquer'd Hell, and those three mighty Giants incident unto it, the Sons of Satan, Sin, the World, and Death.

Obj. The Israelites committed Idolatry, and worshipped Baal and Ashtaroth; wherefore the Lord suffered them to fall into the Hands of Cushman Rishathaim, King of Mesopotamia: But because of their Oppression they cry'd unto the Lord, and he stirred up Othniel, the younger Brother of Caleb, who, in 2512, conquered Cushman, delivered the People, and governed Israel 40 Years, Judges iii. Caleb and Othniel went with all the Children of Judah from Judah to Bezek, a Metropolitan City of the Canaanites, near to the Water Merom, where Adonibezek kept his Court; and where they took him and cut off his Fingers and Toes, Judges i. And from thence they went to Jerusalem, 40 Miles, took it and burnt it, Judges i. They came from Hebron, took it, and slew the Giants therein: Near Hebron lay the Town of Debir, which Othniel won and dwelt in, having married Archsa, Caleb's Daughter.

Ehud, the third Judge of Israel, was the Son of Gira, of the Tribe of Judah, and dwelt in the City of Jericho, was a valiant and resolute Man, lame of his Right Hand, Judg. iii. and to the Judgment of Man not fit to be a Captain, being so infirm. Yet it happened, that growing in Favour with Eglon King of the Moabites, who then kept his Court at Jericho, (which Town he had but 18 Years before conquered) took Opportunity of the Children of Israel coming to Gilgal (for they came thither to offer to the Idol, and bring Gifts to the King) to present their Presents unto him; and because of his former Familiarity, was admitted to speak in private with him, when he thrust him thro' the Belly with a short Knife, locking the Door, fled to Seirah, and told the Children of Israel what he had done. From thence they went to Ephraim, there blew the Trumpet, and set up the Moabites, and put them to the Sword, and slew ten thousand, Judges iii.

Deborah was the Wife of Lapidoth, and dwelt under a Palm Tree between Bethel and Ramath, in Mount Ephraim, 8 Miles North of Jerusalem, and succeeded Ehud, in 2632. After Deborah was appointed Judge of Israel, she ordained Barak chief Commander or Captain.

Barak was the Son of Abiniam, a noble Captain, who lived at Kades; from whence he went to the Palm Tree, and took Deborah back with him to Kades; from thence they went with 10,000 Men to the Hill Tabor, 36 Miles, situated on the Borders of Issachar and Zebulun, 56 Miles North of Gideon. And as Josephus writeth, Lib. Antiq. 4. there fell such a Shower of Rain and Hail upon the Enemies of the Israelites, that thro' the extreme Violence thereof,

thereof; they were dispersed, and *Sisera*, their Captain, constrained to leave his Chariot, and to save himself by Flight, never staying till he came to the Tabernacle of *Jael*, in the Plain of *Zencenaim*, where he was murdered. *Barak* pursued the Enemy with great Slaughter to *Haraseth* of the *Gentiles*, a City in the *Upper Galilee*; and from thence went to *Jael*, where he found *Sisera*, as *Deborah* the Prophetess had told him; and then went with all his Army to *Hazor*, where *Jabin* King of the *Canaanites* kept his Court; and of a sudden conquered the City, and destroyed it, as *Joshua* had before done, with Fire and Sword, putting all the Inhabitants to Death. *Joseph. Ant. Lib. 5.*

Sampson was born in the City of *Zarea*, and brought up in the Tents of *Dan* and *Eltahol*, *Judges* xiii. From thence he went to *Timnah*, which is, 12 Miles; there he fell in Love with *Judab*, the Daughter of a *Philistine*, *Judges* xiv. He went back to his Father at *Zarea*, and revealed his Affection, and they went together again to see the Maid, and by the Way he killed a Lion, *chap. xiv.* Within a while after, *Sampson* and his Friends went again to *Timnah*, and by the Way found Honey in the Lion that he had slain, and gave it to his Friends to eat: and when he came to the *Philistines* House he propounded the Riddle in *Judges* xiv. in the Year of the World 2791; of which Time he succeeded *Abdon* in the Rule of the *Jews*. He went then to *Ascalon*, a City of the *Philistines*, and killed 30 of their Men, and took away their Garments; and then returned to *Timnah*, and delivered the *Philistines* which had unfolded the Riddle those Changes of Garments. From thence (being angry, that his Wife had disclosed the Riddle) he returned to *Zarea* to his Friends; but when his Anger was over he returned to his Wife, it being then Wheat Harvest, and carried with him a Goat to make merry, and be reconciled to her; but her Father shut him out of Doors, because he had married her to another Man; wherefore he took a Company of Foxes, and tying them Tail to Tail, put Fire Brands to their Tails, and turned them into the Wheat of the *Philistines*, and set on Fire all the Wheat and Vines, and Olives thereabouts, *Judges* xv. From thence he went to a Cave in the Rock *Eta*, in the Tribe of *Judah*, near to the River *Soreck*, which runs into the *Mediterranean* Sea. At the Rock *Eta*, *Sampson* was bound with two new Cords by the *Israelites*; and from thence led to *Ramah*, six Miles, where he killed 1000 *Philistines* with the Jaw Bone of an Ass: He came to *Gaza*, and there carried away the Gates of the City; and went to the River *Soreck*, and dwelt with *Dalilah* the Harlot, and by her was deceived, and taken by the *Philistines*; they put out both his Eyes, bound him in Chains, and led him to *Gaza*, brought him into the House of their God *Dagon*, to make Sport; but he pulled down the House, and a Multitude of them were slain, where he also died; and was buried in the Sepulchre of *Manoah*, his Father, between *Zarea* and *Eltahol*. As some think, this *Sampson*, according to the Meaning of the Word, was the true *Hercules*, and those noble Exploits that he did, the *Grecians* attributed to their *Hercules*.

Deborah being dead, *Zeba* and *Zalmunah*, Kings of the *Midianites*, cruelly invaded the Land of *Judea*; but the Lord taking Compassion on his People, sent them an Helper, one *Gideon*, Son of *Joas*, of the Family of

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Abiezer, born at *Ephron*, a City in the Tribe of *Manasseh*. This Man, at the Appointment of the Lord, took upon him the Charge of the People; and at *Ophra* he destroyed the Idol *Baal*, pitching upon that Place an Altar unto the Lord: Wherefore he was called *Jeru Baal*. He began to rule in *Jerusalem* 2672. He went from *Ophra* to *Narad* in the half Tribe of *Manasseh*, where he blew the Trumpet, and sent back 22,000 of his Army, as the Lord had appointed. The *Midianites*, hearing of this Preparation, provided a great Host, and pitched in the Valley of the Hill *Moreb*. So *Gideon*, taking only 300 with him, went over to *Jordan*, and came to the Town of *Jezreel*, 16 Miles from *Hared*, where he gave the *Midianites* a wonderful Overthrow, *Judges* vii. *Jezreel* was a fair City, situate upon a Hill at the Foot of the Mountain *Gilboah*, near to the Flood *Kison*. *Ahab* and *Jezabel* kept their Court here, and *Joram* their Son, whom *Jehu* overcame. And here *Jezabel* was eaten up of Dogs, *Jos* xvii. 19. 2 *Sam.* ii.

Gideon returned to the River *Jordan*, and put *Oreb* and *Zeb* to Death, whom he had taken in the late Battle. From thence he went to *Succoth* with his Army for Provisions, which he was refused, with ill Treatment, as they were also at *Penuel*; but in his Return to *Ophra*, he put all the Inhabitants of *Succoth* to the Sword, and the Elders and Princes he tore to Pieces with Thorns; and also destroyed *Penuel*, and put the Inhabitants to Death. In his Way to *Jagbatha*, he took *Zeba* and *Zalmunna*, Kings of the *Midianites*, and put them to Death, *Judg.* viii. *Num.* xxxii. After he had gather'd together all the Gold which he had taken from the *Midianites*, he made a rich Ephod, *Judg.* viii. and then went to *Sichem*, where his Son *Abimelech* was born. He went back to *Ophra*, ten Miles, and died after he had judged *Israel* ten Years.

Abimelech then went from *Ophra* to *Sichem*, and by the Citizens was chosen to succeed his Father in the Government as sixth Judge of *Israel*. He then returned to *Ophra*, and put to Death his 70 Brethren, all Sons of *Gideon*, but by divers Concubines; for God permitted Bigamy, but did not command it. He went again to the Land of *Sichem*, and there was chosen King. From *Sichem*, which was the Seat of the Kingdom, he went back to *Ophra*, and there judged *Israel* three Years, and then the third Time the *Sichemites*; but they breaking Promise with him, he caused the City to be destroyed, and Salt to be sown in the Place, to be barren and accursed for ever. He then went with his Host to *Thebez*, two Miles, where he was mortally wounded by a Woman that flung a Stone upon him at the Siege of that Town, whereof he died, *Judg.* vii.

Jotham, at the Time that *Abimelech* put his Brethren to Death, to save himself fled to Mount *Gerizim*, where he propounded the Riddle mentioned *Judges* vii. And in this Mountain, and in Mount *Hebal*, to which, if join'd, the Blessings and Cursings were recited. Here Christ spoke with the Samaritan, *John* iv. He afterwards went to *Beerah*, where he hid himself from the Fury of *Abimelech*, and so escaped. Near to this City *Judas Maccabeus* fought a memorable Battle with *Bacchides*, and others, whom he conquered.

Tola, the seventh Judge of *Israel*, succeeded *Abimelech* in the Government of the Jews, Son to *Puah*, of the Tribe of *Issachar*. He dwelt at
H Samir,

Samir, a City of Mount *Ephraim*, not far from *Jericho*, and there he was buried, *Josb. xv.*

In the third Year of this Man's Reign, *Hercules*, King of the *Argives*, (famous for his 12 Labours) began to reign *A. M.* 2718, *Macrob. lib. 1.*

Jair succeeded *Thola*, and began his Government in 2738; dwelt at *Kamon*, a Town in the Tribe of *Gilead*, but was of the Tribe of *Manasseh*. He was lame of both his Feet, but in Esteem among the *Jews*; for there were 30 Castles and Towns called after his Name, *Judg. x. Numb. xxxii. Deut. iii. Jos. xiii. 1 Chr. i.* In the 10th Year of this Judge, 2747, and before Christ 1221 Years, *Hercules* died, and *Priamus* King of *Troy* began his Reign; which City he lost 40 Years after.

Jephthah was born at *Mixpah* in *Gilead*; and being driven into Exile by his Brothers, he fled into the Land of *Tob*, 48 Miles from *Jerusalem*, *Judg. xi.* But he returned to *Mixpah*, and was there chosen Prince, and took upon him the Government, and went with his Army against the *Amorites* to the City of *Aroer*, where he put them to Flight, and pursued them to *Minrieth* in the Tribe of *Reuben*; which, in St *Jerom's* Time, 40 Years after Christ, was called *Menneth*. He went to the Plain of the *Vines*, and so returned to *Mixpah*, where he offer'd his Daughter for a Sacrifice to the Lord, *Judg. xi.* At that Time the *Ephraimites* got a memorable Battle; in which were slain 22000, *Judg. xii.* This *Jephthah* was a famous Captain, and after he had judged *Israel* six Years, died; and as some say, because he performed not his Vow effectually, God struck him with a grievous Ulcer; so that as he passed from City to City, in every Place he left a Member. Others, that he died in the City of the *Gileadites*; and that in Memory of his singular Actions, and notable Exploits, which by God's special Aid he atchieved, his Body was cut in Pieces, and into every City of *Gilead*, a Member was sent, and buried; which, as I take it, is the better Opinion.

Ibsan, the 10th Judge of *Israel*, was a *Bethlemite* of the Tribe of *Judah*, and died there: And as the *Hebrews* think, *Boez*, the Grandfather of King *David*, had 30 Sons and 30 Daughters, and lived to see them all married, and took them home into his own Family, (which doubtless was a great Blessing of God) and from hence took his Name, *Judg. xii.*

Elom in 2773 began his Rule, and dwelt in *Ajalon*, in the Tribe of *Zebulun*; who, after he had governed ten Years, died in the same Town. There was another City of the same Name, in the Tribe of *Dan*, where, at the Prayer of *Josbua*, the Sun stood still. In the 5th Year of this Man's Rule, the *Trojan* War began, *Anno Mundi* 2777, before Christ 1190 Years.

Abdo succeeded *Elom*, was of the Tribe of *Ephraim*, in a Mountain of the *Amalekites*, 16 Miles N. of *Jerusalem*. He ruled eight Years, and then died, and was buried in *Pirithon*. He was a good Prince; but that in obeying others, he lost himself. He had 40 Sons, 30 of which he saw married in great Honour: He had his Chariot drawn by 70 Asses. In the 5th Year of this Man's Rule *Troy* was taken.

The Spies of the *Danites*, after the Death of *Sampson*, went to *Zareah*, and *Estbaol* to Mount *Ephraim*, to the House of *Micah*, where the *Danites* took his carved Image and his *Levite* from him: The Army of the *Danites* followed, and in their Way pitched their Tents at *Kirjathjearim*, *Judges*

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xv. a City of the *Levites*, in the Tribe of *Judah*. It sometime belonged to the *Gibeonites*, *Josh. ix.* about a Mile from *Jerusalem*. Here stood the Ark of the Covenant, after it had been in the Land of the *Philistines* seven Months; and stood in the House of *Abinadab*, whose Son *Eleazer*, (because he was of the Family of the *Levites*) by Consent of the Children of *Israel*, was consecrated Priest thereof, to attend and keep it. Here it remained 48 Years, till *David* fetched it thence with great Joy, *1 Sam. vii.* and *2 Sam. vi.* *1 Chron. xiv.* Here *Saul* was anointed King by *Samuel*. Here the Company of the Prophets, that is, the Scholars of the wise, came down from the more eminent Places where the Ark of God was, with holy Songs and Instruments of Musick; and the Spirit of the Lord came upon *Saul*, and he sang and praised God with them: They called this the Hill of God; because the Ark of the Covenant stood in it. *1 Sam. x.* Here *Jonathan* the Son of *Saul* thrust out a Garrison of the *Philistines*, which held this Town in Subjection. *ver. 14.* Near to this Place was the Valley *Rephaim*, or of the Giants, where *David* won a memorable Battle against the *Philistines*, and pursued them with great Slaughter even to the Plain of *Perizim*, *2 Sam. xv.*

The *Levite*, whose Wife the Inhabitants of *Gideon* most wickedly abused, dwelt in *Ramah*, a City in Mount *Ephraim*, which Town *Baesa* King of *Israel* would have fortified and repaired after it had been decayed; but he was hindered by *Benbadad* King of the *Syrians*. There were several Towns of this Name, as *Ramoth* where *Abab* dwelt, *1 Kings xxii.* *Ramatbaim*, *Sophim*, or *Arimathea*, where *Samuel* dwelt, *1 Sam. i.* and there where the Ark of God stood, not far from *Gibeab*, was called *Ramah*, *Judg. xix.* There was another *Ramath* in the Tribe of *Naphthali*, *Josh. xix.* all of them being so called because they stood upon very high Mountains.

The Children of *Israel*, when they fought against the *Benjaminites*, went out from *Mizpab*, in the Land of *Gilead*, where they appointed to meet (for in the Enemies Land they could not assemble themselves) the whole Army of the *Israelites* went to the Ark of God in *Shilo*, and from thence to *Gibeab*, where they lost 22,000 Men: They returned to *Gibeab*, two Miles, and intreated God for Aid, *Judges xx.* They made a second Expedition to *Gibeab*, and gave the Enemy Battle; but because they trusted in their own Strength there were slain 1800. From thence they returned back again, and before the Lord in *Shilo* lamented their Overthrow, and with earnest Prayers implored his Almighty Help; and then a third Time renewed the War, trusting in God, and put to the Sword 25000 of the *Benjaminites*, and gained a compleat Victory, *Judges xx.* Having taken and burnt the City of *Gibeab* with Fire, they returned to *Shilo*, and before the Lord they began to lament the Calamity of the Tribe of *Benjamin*, saying, Wherefore has this Thing happened, that one of the Tribes should be rooted out before thee? *chap. xxi.* They then went to *Jabes* in *Gilead*, 50 Miles, besieged and took it, levelling it with the Ground; and then came again to *Shilo*, and brought with them 400 Maids, which they gave the *Benjaminites* to be their Wives. The Inhabitants of *Jabes*, (which lay 60 Miles from *Jerusalem*, N. E.) buried the Bones of *Saul* and *Jonathan* his Son, *1 Sam. xxxi.*

R U T H.

Question.

OF whence was Ruth?*Answer.* Of the Land of Moab; she was basely born.**Q.** What Virtue do we learn by her Example?*A.* Constant Love of a Daughter-in-law to her Husband's Mother.**Q.** Who was her Husband?*A.* Chilion, the Son of Elimelech, a Man of Juda.**Q.** Wherein consisted the Love of Ruth to her Mother-in-law?*A.* In not forsaking her Company, and in relieving her with her painful Labour, chap. ii. 18. i. 17.**Q.** How was her Mother-in-law called?*A.* Naomi, the Wife of Elimelech.**Q.** How came it to pass that Chilion, the Son of Elimelech,

being an Hebrew, married with Ruth, a Moabite?

A. Elimelech, his Wife, and Sons, by reason of a Famine that was in Juda, went to dwell among the Moabites; and so grew the Acquaintance, chap. i. 1.**Q.** How many Husbands had Ruth?*A.* Two.**Q.** Who was the last?*A.* Boaz, an Israelite.**Q.** What Doctrine learn we by the Marriage of these two, considering the one was an Israelite, the other a Stranger to the Children of God?*A.* That by the Coming of Christ, who vouchsafed in the Flesh to proceed from her Line, the Gentiles should likewise be called to Salvation, as well as the Jews.

Obs. In the Days of Gideon there was a Famine in the Land; Elimelech, his Wife Naomi, and two Sons Mahlon and Chilion, Ephrathites of Bethlem Judah, went into the Land of Moab, 40 Miles, where each of their Sons were married, but to the great Loss of Naomi. In a short Time she was bereft of her Husband, and last of all her two Sons, upon which she set out for the Country of Judah again, and her two Daughters with her; God having blessed the Land at her departing, she intreated the young Widows to return, telling them she was old, and could bear no more Sons to make them Husbands; and strongly pressed each of them to go back to their own Mother's Houses, where they might expect better Support, than from an aged Mother in law, and in a strange Country. These tender Expressions drew Tears from them all; and at length Orpha returned; but Ruth persevered in her Resolution, making the most earnest Protections: *Intreat me not, said she, to leave thee, or to return from following after thee; for whether thou goest I will go, and where thou lodgest I will lodge; thy People shall be my People, and thy God shall be my God; where thou diest will I die, and there will I be buried: The Lord do so to me and more also, if ought but Death part thee and me,* chap. i. 16, 17.

Her Mother-in law, seeing her Resolution, consented she should accompany her to her own Land, where they arrived in the Beginning of Barley Harvest; and Ruth being in the Fields a-gleaning, was fell in love with, and soon after married to Boaz.

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The First Book of SAMUEL.

Question.

WHO are the Authors of this Book?

Answer. Samuel the Seer, Nathan the Prophet, and Gad the Seer, wrote the first and second Books of Samuel.

Q. How many of the Judges remain unspeken of?

A. Two, Eli and Samuel.

Q. What was Samuel?

A. A Prophet, the Son of Elkana and Hannah, whom his Mother obtain'd of the Lord by earnest Prayers when they came from Ramathaim in Mount Ephraim to Shilo, the House of the Lord.

Q. How many Sons had Eli?

A. Two, Hophni and Phineas.

Q. What Sin do we learn to beware of by the Example of Eli?

A. Too much Lenity towards our Children.

Q. Wherein did Eli shew too much Lenity towards his Sons?

A. In not giving them Correction for their Faults.

Q. What were his Sons Faults?

A. Prophanation and Adultery.

Q. How were they prophane?

A. In serving their own Appetites of the Sacrifices before God was served, chap. ii.

Q. How were they adulterous?

A. In using the Company of such Women as after their Travel came to the Temple to be purified, chap. ii. 12.

Q. Did not their Father Eli rebuke them for their Faults?

A. Yes, as many negligent Persons do now-a-days, told them it was not well done, and bad them do no more so, and so let them pass.

Q. How did God punish the Father?

A. He took his Office of Priesthood from him, by suffering the Ark to be taken away by the Philistines; and then upon the News thereof Eli broke his Neck, chap. iv. 18.

Q. How were his Sons punished?

A. With sudden Death both in one Day.

Q. What did the Philistines with the Ark?

A. They brought it to Ashdod, a chief City of theirs, and placed it in the Temple close by the Idol Dagon.

Q. What Agreement was between the Idol and it?

A. As between God and the Devil, Light and Darkness; so that in the End the Idol tell down, and was broken to Pieces.

Q. What do we learn by that?

A. That when true Holiness comes in place, Superstition cannot stand.

Q. What Sin was in the Philistines to take away the Ark of God?

A. Sacrilege.

Q. How were they plagued for it?

A. With Mortality and Death of the People, and with a grievous

vous

vous Sickness called the *Emrods*, chap. v. 12.

Q. What did they with it then?

A. They sent it back to *Israel*, with Gifts of Gold and Silver.

Q. What were the Gifts?

A. Five Gold Mice, and five golden *Emrods*.

Q. Who received them?

A. The Men of *Bethshemesh*.

Q. What was their Sin in the Receipt thereof?

A. Curiosity: They would needs open and look into the Ark, which was lawful for none to do but *Dauid* and his Sons, to see if the *Philistines* had stoll away any of the Relicks.

Q. How did God punish them for this Presumption?

A. He smote of those Men Fifty Thousand and Threescore and Ten, chap. viii. 19.

Q. What do we learn by that?

A. Not to pry into the Secrets of God further than we have Commission.

Q. How did Israel recover the Favour of God again?

A. By Repentance.

Q. By whose Counsel?

A. By *Samuel's*.

Q. Wherein did they shew Repentance?

A. In acknowledging their Sin, in fasting and lamenting, chap. vii. 6.

Q. What was their Speed afterwards?

A. Prosperous: They slew the *Philistines*, recovered their lost Cities, and established Peace, chap. vii.

Q. Whose Son was Samuel?

A. The only Son of *Elkana* and *Hannah*.

Q. How did Hannah obtain her Son?

A. As we must our Desires by Prayers and Tears.

Q. What did she when she had him?

A. She paid her Vows, and sung a Song of Thankfulness.

Q. What learn we by her?

A. To remember to offer up our Praises, when we have received our Petitions.

Q. What Virtues do we note in Samuel?

A. Diligence in his Calling towards Men, and Sincerity of Faith towards God.

Q. How did he shew his Diligence towards Men?

A. In governing justly.

Q. How his Sincerity of Faith towards God?

A. In truly performing the Duty of a Priest and a Prophet.

Q. What Reason had the People to mislike the Government of Judges, and crave a King?

A. 1st, Because when *Samuel* waxed old, he resigned his Authority to his Sons, and they were Extortioners, and took Bribes. 2^{dly}, By reason of the Mutability of Man's Nature, that for the most part affect Mutability and Change.

Q. Was God pleased with their Desire?

A. No; because they thirsted for another kind of Government than he had appointed them, and so seemed to prefer their own Opinion before his Wisdom.

Q.

Q. How did Samuel shew they had offended?

A. By causing it to thunder and rain in Wheat Harvest.

Q. How?

A. By his Prayer and Invocation, chap. xii.

Q. What did the People then?

A. Repented.

Q. Was God merciful?

A. Yes, and promised to be a gracious God both to them and their King, upon Condition they would serve him. So ready is God always to pardon Sinners, if they will turn unto him, chap. x.

Q. What is to be noted in the Life of Saul?

A. His Virtues and his Vices.

Q. What were his Virtues?

A. He fought the Battles of the Lord, and overthrew his Enemies.

Q. Why was the Kingdom taken from him?

A. Because of his Vices.

Q. How many were his particular Vices?

A. Eleven.

Q. What was the first?

A. His usurping upon the Priest's Office, chap. xiii. 6, 14.

Q. What was the second?

A. He slew not Agag, the King of the Amalekites, as God had commanded him, chap. xv. 3.

Q. When Samuel reproved him for his Faults, what was the third Sin he run into?

A. Obstinacy.

Q. How?

A. He stood to the Prophet's Face, that he had not offended, ver. 20.

Q. What was his fourth Offence?

A. Envy.

Q. How?

A. He grudged at the Virtues and good Success of David, chap. xviii. 11.

Q. What was his 5th Offence?

A. Ingratitude.

Q. How?

A. He would have slain David the very Time he delivered him by his Musick from the Torment of the wicked Spirit, chap. xviii. 11.

Q. What was the 6th Offence?

A. Inconstancy in his Word.

Q. How?

A. He promised David his Daughter Merab in Marriage, and after gave her away to another, chap. xviii. 10.

Q. What was his seventh Offence?

A. Treachery of Mind.

Q. How?

A. He would have betrayed David to the Philistines, v. 21.

Q. What was the eighth Offence?

A. Murder.

Q. How?

A. He would have killed David in his Bed, chap. xix. 11.

Q. Who preserved him?

A. Michael, his Wife, and the Daughter of Saul, ver. 12.

Q. After what Manner did she preserve him?

A. In letting him down thro' a Window, when the House was searched.

Q. What do we learn by that?

A. The Duty of a faithful Wife towards a virtuous Husband, rather than to a wicked Father.

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Q. What was his ninth Offence?

A. He would have killed his own Son Jonathan for excusing David, chap. xxx. 23

Q. What was his tenth Offence?

A. He slew the Lord's Priest, chap. xxii.

Q. What was his eleventh Offence?

A. He consulted with Witches, chap. xxviii.

Q. How did God punish him for these Offences?

A. 1st, He took his King'dom from him, and gave it to David. 2dly, He deprived him of his Holy Spirit, and let an Hellish Fiend possess him. 3dly, His own Son was slain. 4thly, He despaired and slew himself, chap. xxxi.

Q. What was the Reason that he persecuted David as he did?

A. His Jealousy over him, for that he knew that he should succeed him in his Kingdom.

Q. What did he shew in that?

A. Contempt against the Ordinance of God.

Q. Was David then chosen before the Death of Saul?

A. Long before.

Q. In his Election what do you observe?

A. That God in chusing his Ministers, hath not so much Respect to the outward Gifts of the Body, as to the inward Graces of the Mind.

Q. How did that appear?

A. In chusing David, the youngest and weakest of his Brethren; and refusing the rest

of more likely Aspect and Countenance, chap. xvi.

Q. After David was chosen King, what were his Acts?

A. He slew a Lion and a Bear, and vanquished great Goliath.

Q. What may be understood by his prospering in Strength and Power?

A. That to a virtuous Mind God will also give Vigour of Body.

Q. What did he figure by his Victory over Goliath?

A. The Victory of Christ over the Devil.

Q. What Virtues do we learn from David in the first Book of Samuel?

A. Patience, Clemency, and Loyalty.

Q. How did he shew his Patience?

A. In quiet bearing of Persecution.

Q. How manifold was his Persecution?

A. Twofold; first by Saul, and then by the Amalekites.

Q. How many Ways did Saul persecute him?

A. Three manner of Ways.

Q. What were they?

A. 1st, By bringing him in Danger of Death; 2dly, by Famine; 3dly, by driving him into Exile.

Q. How many Times was he in Danger of Death?

A. Six Times; 1st, in the Presence of Saul, when Saul threw his Spear at him; 2dly, in being sent by Saul to fetch an hundred Foreskins of the Philistines; 3dly, in his Chamber, when

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when his Wife *Michael* delivered him; 4^{thly}, in *Gath*, when he escaped from *Achish*, by counterfeiting Madnels; 5^{thly}, when he was in the same Cave with *Saul*; 6^{thly}, when the Men of *Ziglag* would have stoned him.

Q. What does this teach us?

A. That which it taught *David*, That many are the Troubles of the Righteous, but the Lord delivereth them out of all.

Q. How many Times was he in Danger of Famine?

A. Twice; 1st, when he did eat the Shew Bread, chap. xxi. 6. 2^{dly}, when he sent to *Nabal* for Provisions, chap. xxv. 8.

Q. Where lived he in Exile?

A. First in the Wilderness, and then amongst the *Philistines*.

Q. Wherein did he shew his Clemency?

A. In pardoning *Nabal's* schurlish Answer, wherein he had vowed his Ruin, ver. 23.

Q. At whose Intreaty did he save him?

A. At *Abigail's*, *Nabal's* Wife,

Q. What do we learn by that?

A. That many Times the Follies of Men are excused by the Wisdom of their Wives.

Q. How was he persecuted by the Amalekites?

A. They took his Wives, *Ahinoam* and *Abigail*, Prisoners.

Q. Who rescued them?

A. *David*.

Q. Wherein shewed he his Loyalty?

A. Not only in refraining to lay violent Hands upon *Saul*, his anointed Sovereign, tho' twice in his Power, and might have slain him, but also in praying for his Welfare.

Q. Where was *Saul* in his Power.

A. Once in the Caves in the Rocks of *Engedi*, and another Time in the Wilderness of *Ziph*, near the Mountain *Hachilah*, chap. xiv. iv. and 16, 7.

Q. What do we learn by this?

A. That no Subject ought to lay violent Hands upon his Prince, be he never so wicked.

Obj. The Mother of *Samuel* having obtain'd her Desire, returned with her Husband, to *Ramathaim*, where *Samuel* was born; after which she went to *Shilo*, to present her Son before the Lord; and he remained there with *Eli* to serve God all his Life, 1 Sam. i. She then came back to her House, and bore *Elkana*, and a Son and a Daughter more.

Ramathaim in *Sophim*, was not far from *Lidda* and *Joppa*, about 16 Miles N. E. of *Jerusalem*, and was sometimes called *Ramath*. Here *Joseph* (whose Addition was *Arimathea*) dwelt, that demanded the Body of our Saviour to bury in his own Sepulchre, and seems to have its former Name from an Academy, or publick School of Prophets, which served for the whole Land; and now 'tis called *Ramath*.

The two Sons of *Eli* the Priest, *Hophni* and *Phineas*, having carried the Ark of the Lord to *Ebenezer*, which lay near *Apeck*, in the half Tribe of *Manasse*, where *Benhadad*, King of the Syrians, was obliged to *Ahab*, King of *Israel*, for rescuing his Life, 1 Kings xx. where the Ark was taken, and *Hophni* and *Phineas* were slain. Old *Eli* also broke his Neck at this Time,

about the 98th Year of his Age, and the 40th of his Rule; for he ruled from the Time of *Sampson* until then, 1 Sam. iv. anno mundi 2850. The Prophet *Samuel* succeeded him in the Government of the Church, and ruled 40 Years.

From *Apeck* the *Philistines* carried it to *Ashdod*; from thence to the City *Gath*, to the Sea Town *Gaza*; and so to *Ekron*; where they placed it upon a new Cart, drawn by two new Milch Kine, and brought it back to *Bethsemes*; and from thence to *Kirjath-Yearim*, and placed it in the House of *Abinadab*; where it was kept until *David's* Time; who fetched it thence to *Jerusalem* with great Joy, in 2900, being moved above 276 Miles, whilst from *Shilo*.

Gath was an Haven Town, situated upon the Banks of the Mediterranean Sea, 34 Miles West of *Jerusalem*: This was *Goliath's* Country. Here *Achish*, to whom *David* fled, governed, 1 Sam. xxi. 27. and, for the most part, the Kings of this City were called *Achis*, as the Emperors of *Rome* sometime were called *Cæsars*.

In *Ekron* the Inhabitants worshipped *Baal-Zebub* for their God. It lay 16 Miles from *Jerusalem*, near to the Mediterranean also.

The Prophet *Samuel*, when grown up, left *Shilo*, and went to *Mizpah*, in the Land of *Gilead*, where he called a Congregation, and made solemn Sacrifice unto the Lord of a sucking Lamb; and the Lord at the same Time thundered from Heaven, and dispersed the Army of the *Philistines*, so that they fled.

He then went to *Arimathea*; where he dwelt, and built an Altar unto the Lord, and went yearly to *Bethel*, 1 Sam. vii. Here the Children of *Israel* desired him to chuse them a King, 1 Sam. viii. Therefore he went to *Ramath*, in the Land of *Ziph*, not far from *Bethlem Euphrata*, and anointed *Saul*, the Son of *Kish*, to be their King: And when they came to *Gilgal*, he shewed *Saul* what he should do; then they came to *Mizpah*, in the Land of *Gilead*; and there *Saul*, by casting of Lots, was chosen King, 1 Sam. x. then they came to *Bezek*, where they caused an Army to issue out against the Children of *Ammon*; from thence they passed over *Jordan* to *Jabex* in *Gilead*, where they overthrew *Nabaz*, King of the *Ammonites*, and all his Host; which done, *Samuel* gave his Soldiers a Chear, saying, *Let us go now unto Gilgal, and there renew the Kingdom.* Accordingly they went, and *Saul* was placed on his Royal Throne, chap. xi. Some Time after, *Samuel* sharply rebuked King *Saul*, because he had offered a Sacrifice contrary to his Command, chap. xiii. Another Time, when they came to *Gilgal*, he rebuked the King, because he did not wholly destroy the *Amalekites*. *Samuel* himself hewed the Body of King *Agag* in Pieces, and returned to *Arimathea*; from whence he went to *Bethlem*, and there anointed *David* King, chap. xvi. then returned again to *Arimathea*; where he died, and was buried, chap. xxviii. having travelled up and down 364 Miles.

Saul went to seek his Father's Asses, from *Gibson* to *Ramath*, thirty Miles, where *Samuel* anointed him King; and here certain Men met him hard by *Rachel's* Grave, with Intelligence that the Asses were found: And as he passed on the Road, three Men met him, and gave him two Loaves of Bread, who were travelling to *Bethel*, chap. x. when he was coming to the Mount

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Mount of God at *Kirjath-Jearim*, a Company of Prophets met him, and prophesied: then the Spirit of God came upon *Saul*, and he began to prophecy. He came to *Mizpah* and was chosen King; then he came to *Benach*, and gathering Soldiers led them against *Nabaz*, King of the *Ammonites*. He then went with his Army to *Jabex*, where he overthrew him with all his Host; then came to *Gilgal*, and was placed in his princely Seat, 1 Sam. xi. He passed thro' several other Cities, too tedious here to mention; conquer'd the Land of the *Moabites*, the Land of the *Ammonites*, and the Land of the *Edomites*, with most of their Cities and Towns, &c. in his Travels. At *Ajalon* he would have slain his Son *Jonathan*, because he had eaten a little Honey. He kept his Court at *Gibeon*; from whence he went against the *Philistines*. And, as the History sheweth, *Saul* had Wars with the *Philistines* during his Life, chap. xiv. He afterwards overcame the *Amalekites* at *Gilgal*; and here he was reprov'd for his Faults by the Prophet *Samuel*, chap. xv. And in his eleventh Year, anno mundi, 2881, *David* being then about 20 Years of Age, was anointed King by *Samuel*. Some Time after *Saul* was vexed with an evil Spirit; then *David* played unto him upon the Harp, by which he was eased. Soon after he went with his Army to *Aseka*; and there *David* killed that famous Champion, *Goliath*, chap. xv. and then the Children of *Israel* pursued the *Philistines* to the Valley and River *Soreck*, and to the Gates of their Cities *Ekron*, *Ascalon*, and *Gath*, putting the *Philistines* to the Sword; so that they slew above 30000, returned and burnt all their Tents, and found great Riches; and then came to *Gibeon*, where the Women came out of all Places of the Town, dancing, and, with loud Voices, singing, *Saul hath slain a thousand, but David ten thousand*, chap. xviii. at which Words *Saul* was wroth, and went to *Arimath*, in order to kill *David*, and came to *Naioth*, in *Ramath*, where *Samuel* and *David* were; but the Spirit of God came upon *Saul*, and he prophesied, falling down upon the Ground before *Samuel* and *David*, chap. xix. He then came again to *Gibeon*, and would have killed his Son *Jonathan* with a Spear, because he excused *David*; for he loved *David* as his own Soul, chap. xviii. and there he caused 85 Priests to be put to Death, because the High Priest *Abimelech*, at *Nob*, had given *David* of the Shew-Bread to eat, and had delivered him *Goliath's* Sword, chap. xxi. and xxii. He went to the Levitical Town *Nob*; where he spared neither Man nor Woman, Young nor Old, nor so much as the innocent Children, chap. xii. He afterwards, in his Travels, came to *Engedi*, where *David*, in a Cave, cut off a Piece of his Garment. He went again to *Gibeon*; thence to *Ziph*; and as he lay asleep upon the Hill *Hachila*, *David* came secretly into the Camp, and took his Cup and his Spear from his Head, but would not kill him, chap. xxvi. *Saul* returned and went to *Gilboa* to fight with the *Philistines*; and, having changed his Apparel, went to *Endor*, and there asked Counsel of a Witch, and the Devil appeared unto him in the Likeness of *Samuel*, chap. xxviii. The next Day he fought against his Enemies at *Gilboa*; in which Battle his three Sons, *Jonathan*, *Abinadab*, and *Melchisuah*, were slain, and he himself fled to *Bethsan*, where he killed himself, chap. xxxi. and 1 Chron. xi. having travelled 2428 Miles.

Engedi was a Castle on a Mountain near the Dead Sea, a little beyond Sodom,

Sodom, six Miles N. E. of *Jerusalem*. Here grew a notable Balfam, which *Cleopatra*, in the Time of *Mark Anthony*, brought the Roots of into *Egypt*, and there made a pleasant Garden.

Gilboa was another Mountain, near to *Sichem*, which, when *Saul* was slain, *David* cursed, saying, *Let neither Rain nor Dew fall upon you, O ye Mountains of Gilboa, because the strong Men of Israel were slain there*, 2 Sam. i. This was but a figurative Speech, whereby *David* would express the greatness of his Sorrow; for *Borchardus*, in the Year of our Lord 1283, sleeping upon this Hill, on the Eve of *All Saints*, a great Dew fell upon him, which almost wet him through.

Endor was a Town in the Tribe of *Manasses*, near to the River *Kison*, *Josh. xvii.* 44 Miles North of *Jerusalem*, which, in *Jerom's* Time, was but a small Village.

Bethsan was a City also in the Tribe of *Manasses*, where *Saul* killed himself, four Miles North of *Jerusalem*, and the *Philistines* cut off his Head, and set it-upon the Walls of this City. In *Jerom's* Time, *Ptolomy* called it *Scythopolis*; and, in the second Book of *Maccabees*, we may read of its being then under the *Scythians*. *Josephus* gives an Account of it in *De Bell. Lib. 2.* See *Judges xviii.* which was a little before *Vespasian* came into the Land of *Judea*.

The Second Book of S A M U E L.

Question.

DID *David* seek the Kingdom by unlawful Means?

A. He did not; altho' he was anointed for it, he waited God's Determination ten Years.

Q. How did he entertain the News of *Saul's* Destruction?

A. He rent his Cloaths, wept and fasted till Night.

Q. What learn we by that?

A. The tender Compassion of *David*, and so consequently what ought be in all Christians for the hard Misfortunes even of our Enemies, *chap. i. 12.*

Q. How did he reward the Counterfeit?

A. Instead of a rich Reward,

which he hoped for, he frowned upon him, and asked him how he durst shed the Blood of the Lord's anointed, and commanded one of his Followers to kill him.

Q. How was the State of the Kingdom when *David* entered upon it?

A. Like a Tempestuous Sea.

Q. What was the Reason?

A. Civil Diffention.

Q. Who raised it?

A. *Ishbosheth* the Son of *Saul*, whom *Abner* made King of *Israel*.

Q. Did they make War upon *David*?

A. They did.

Q. How was that War ended?

A.

A. God gave David Victory.

Q. By what Means

A. 1st, by Force of Arms, chap. ii. 17. 2dly, By a private Quarrel between Ishbosheth and Abner, his chief Captain.

Q. Whether went Abner?

A. He fled to David.

Q. What was his Welcome thither?

A. Joab, David's chief Captain, slew him treacherously, because Abner before had slain Asahel, Joab's Brother, chap. iii. 2.

Q. Was David privy to this Act?

A. No, but greatly lamented it, and prayed God to reward Joab according to his Desert, ver. 19.

Q. What became of Ishbosheth?

A. After Abner left him, two of his own Servants (Baanah and Rechab) treacherously slew him and brought his Head to David, chap. iv. 8.

Q. How did David reward them?

A. As Villains should be, caused them to be slain, had their Hands and Feet cut off, and after hanged them up for an Example over the Pool of Hebron, ver. 12.

Q. What do we learn by these Circumstances?

A. The good Hope of David's virtuous Government.

Q. What was the next Argument of his virtuous Government?

A. He did that which every good Prince ought to do.

Q. What was that?

A. Studied to advance Religion.

Q. How?

A. In bringing the Ark of God into the City, dancing before it, to shew his Zeal and Gladness, and purposing to build a Temple for the Lord where his Name might be called upon, chap. vi. 16.

Q. How did God accept of his Zeal and good Intent?

A. So well that he gave him Dominion over many Nations, and promised to establish the Kingdom to his Posterity for ever, chap. viii. and chap. vii. 12.

Q. What did Michael when she saw David her Husband dance before the Ark?

A. As the Wicked of our Time, she laughed godly Zeal to scorn, chap. vi. 16.

Q. How many Times did David fall from God after this?

A. Thrice: 1st, Thro' Lust. 2dly, Thro' Murder. And lastly, thro' Presumption.

Q. How did he offend thro' Lust?

A. He knew the Wife of Uriah, chap. xi. 4.

Q. How thro' Murder?

A. He caused her Husband to be slain, ver. 15.

Q. How thro' Presumption?

A. He numbered his People as depending upon Victory by the Multitude of Men, and not by the Power of God, chap. xxiv. 1.

Q. How did God plague him for his first two Sins?

A.

A. He kindled Dissention against him, both within his House and without.

Q. *How within his House?*

A. By Means of a deadly Hatred that sprang up between his Sons, *Absolom* and *Ammon*.

Q. *How?*

A. *Ammon* deflowered *Thamar*, *Absolom's* Sister, for which *Absolom* slew *Ammon*, chap. xiii. 19.

Q. *How did he practise to aspire?*

A. By stealing the Hearts of the People from his Father, by Courtesy and flattering Speeches.

Q. *Who was his chief Counsellor?*

A. *Achitophel*.

Q. *What became of Achitophel?*

A. He hanged himself, chap. xvii. 32.

Q. *What became of Absolom?*

A. He likewise had an untimely Death.

Q. *In what Manner?*

A. As he fled before his Father's Army, riding under an Oak, he was hanged in a Bough thereof, and afterwards thrust thro' the Body with a Dart by *Joab*, chap. ix. 14.

Q. *What may we learn by these Men's Overthrow?*

A. That Treason will always have a shameful End.

Q. *How was Dissention stirred up against David without his House?*

A. First, by the Reproach a base Subject of his, vomited out against him; and then by the Malice of the *Philistines*, chap. ii.

Q. *What was the Subject called that reviled him?*

A. *Simei*, of the House of *Saul*.

Q. *How did he revile him?*

A. He called him Murderer, and cast Stones and Dust in his Face, chap. xvi. 7. 13.

Q. *How did David endure it?*

A. As he did all his former Troubles, with Patience; commanding his Men of War not to touch *Simei*; for, said he, My Son which came out of my own Bowels sought my Life, then how much more may this *Benjamite* do it? Suffer him to curie, for the Lord hath bidden him, v. 11.

Q. *What Virtues are shewn in David besides Patience?*

A. Gratitude and Abstinence.

Q. *Wherein did he shew himself grateful?*

A. In giving all the Lands of *Saul* to *Mephibosheth*, his Friend, *Jonathan's* Son, chap. xix. 30.

Q. *Wherein did he shew his Abstinence?*

A. In refusing, being very faint thro' Thirst, to drink of the Water which Men had hazarded their Lives to fetch him, chap. xxiii. 17.

Q. *How was David plagued for his Presumption?*

A. God offered him the Choice of three Plagues.

Q. *Which be they?*

A. Either to have seven Years Famine, or to flee three Months before his Enemies, or to have three Days Pestilence in the Land, chap. xxiv. 15.

Q. *Which did David chuse?*

A. Three Days Pestilence.

Q.

Q. *What was his Reason?*

A. Because he would rather fall into the Hands of God than Men; for God will be merciful when Men are spiteful.

Q. *How many of his People died of the Pestilence?*

A. Three Score and ten thousand, ver. 15.

Q. *In all the Troubles of David, did God send him no Friends to comfort him?*

A. Yes; God is a God of Mercy, and as he doth promise, even so will he perform; at all Times of his Distress he raised him some Friend or other.

Q. *Who were they?*

A. Before Saul died, Jonathan, Michael, Abimelech the Priest, four hundred Men that came to his Aid in the Wilderness, Abigail, rich Nabal's Wife, that brought him Provisions, and Achish, King of Gath, that gave him a City, called Ziklag.

Q. *Who were his Friends in the Time of his Persecution, after Saul's Death?*

A. Besides many other of his Subjects that stuck unto him, Hushai shewed himself a special Friend in overthrowing the Counsel of Achitophel, when by the Rebellion of his Son, Absalom was cut off, chap. xvi. and old Barzillai that succoured him when he fled from his Son, chap. xvii. 31.

Q. *Notwithstanding the manifold Troubles that David had, did he at last find Rest?*

A. Yes, and died in Peace.

Q. *What doth this troublesome Life and quiet End figure unto us?*

A. The Race of the chief King of Heaven, Christ Jesus, who, according to the Flesh, was persecuted on every Side, as David was; with outward and inward Enemies, as well in his own Person as in his Members; but at last overcame all, and gave his Church perpetual Victory: His Name be praised.

Q. *What are the Particulars wherein David figured Christ?*

A. David is as much as to say, My dear beloved, My chosen one, being derived from *Dod*, which signifies a Friend, or Beloved; for which Cause he was said to be a Man after God's own Heart, and represents Christ unto us eleven different Ways.

Q. *What is the first?*

A. First, in his Name, he was beloved; so God testifies of Christ, This is my beloved Son, in whom I am well pleased.

Q. *What is the second?*

A. Secondly, in the Place of his Birth, he was born at Bethlehem; so was Christ.

Q. *What is the third?*

A. Thirdly, in his Employment, he was a Shepherd; so was Christ. I am the true Shepherd; for a good Shepherd giveth his Life for his Sheep.

Q. *What is the fourth?*

A. In his Musick, David was cunning upon the Harp, and by that comforted the afflicted Spirit of Saul; so Christ, by the Musick and Harmony of his Doctrine, the glad Tidings of Salvation, comforteth the afflicted Members of his Church.

Q. *What is the Fifth?*

A.

A. Fifthly, *David* got his Glory and Preferment by the Death of *Goliath*; so Christ was glorified by conquering Death and the Devil.

Q. What is the sixth?

A. Sixthly, *David* was persecuted by *Saul*, and pursued from one Place to another, so that he had no where to hide his Head with Safety; so Christ was persecuted by his own Countrymen, the *Jews*, shut out from the Society of Men; and, as he said, *Mat. viii.* The Foxes have Holes, and the Birds have Nests; but the Son of Man hath not where to lay his Head.

Q. What is the Seventh?

A. Seventhly, in the Dangers that *David* sustain'd, but, by God's Providence was mercifully delivered; so Christ was inclosed, and in danger of the *Jews* at *Nazareth*, *Luke iv.* in *Jerusalem*, in the Temple also, *John viii.* but he escaped them all, because then his Time was not come, *John vii. 8.*

Q. What is the eighth?

A. As *Abolom* rebelled against *David*, being his Father; so the *Jews* rebelled against Christ, altho' he was their Creator, and Father of all the World; according to *Isa. lxi.* I have fed

and brought up Children, but they have forsaken me.

Q. What is the ninth?

A. As *David* fled to Mount *Olivet*, his Heart being press'd with intolerable Agony; so Christ fled to his Father by Prayer, for Comfort in that Extremity.

Q. What is the tenth?

A. Tenthly, as all the Friends and Familiars of *David* forsook him at the Time that *Abolom* rebelled against him, and followed him with Persecution, Mocks, and Taunts; so Christ, at the Time that *Judas* betrayed him into the Hands of the *Jews*, was forsaken of all his Followers, and many of those, which a little before he had done good unto, mocked and derided him as he was upon the Cross.

Q. What is the eleventh?

A. Eleventhly, and lastly, as *David* was restored, notwithstanding his former Miseries and Troubles, to his ancient Glory and Eminency; so Christ, after he had suffered the due Punishment for Sin, Death, and, before that, extreme Misery, yet at length conquer'd both, and, by his divine Power, restored himself to his former Estate of eternal Glory.

Obs. King *David*, a little after he was anointed King, was sent by his Father *Jesse*, to *Gibeath* of *Saul*, and there play'd upon the Harp to compose *Saul*; and when *Saul* went out with his Army against the *Philistines*, *David* came back to *Bethlehem*, his own Country, and there fed his Father's Sheep, *chap. xvii.* From thence he went to *Aseka*, and killed *Goliath*, and carried his Head to *Jerusalem*, and then went with *Saul* to *Gibeath*; from *Gibeath* he went into the Land of the *Philistines*, and performed his Promise, putting to the Sword 200, and returned with their Fore skins unto *Saul*; in Recompence of which noble Exploit, he was married to *Saul's* Daughter.

A while after he made an Incurſion upon the Land of the *Philiftines*, and in a ſharp and cruel War got a famous Victory, and returned with Glory to *Gibeab*: But when he perceived that *Saul* went about to take his Life, and that he was ſo narrowly purſued, he had no Way to eſcape, but to be let down by a Cord through a Window; he then made haſte, and went to *Arimathea*, where he complained unto *Samuel* of the Injuries of *Saul*, and laid before him in what a miſerable Condition he was in, and to what Straits he was brought; wherefore *Samuel*, to comfort him, brought him to *Naioth*, a College of ſuch as were Profeſſors of that ſacred Study of Divinity. Now *Saul* hearing that *David* was in this Place, came with ſome of his Servants on Purpoſe to make him Captive; but at the Sight of *Samuel*, he began to ſing *Pſalms* and Hymns after the Manner of the Prophets; after which, *David* returned to *Gibeab*, where at the Stone of *Ezel*, a little South of *Gibeab*, *Jonathan* went to *David*, and counſelled him to depart with all Speed, for that his Father meant Evil towards him: So they took Leave of each other with Tears, chap. xx. and he went to *Nob*; from thence to *Gath*, and to the Cave of *Odullam*, where there reſorted unto him many of his Kindred, and ſuch as were indebted and in Danger, to the Number of 40 Perſons. In this Place he wrote the 57th and 142d *Pſalms*, as may appear by their Titles. After that he went to *Mizpah*, and there he carefully commended his Friends and Followers to his ſafe Protection, till ſuch Time as the Fury of *Saul* was aſſuaged, chap. xxii. but by the Counſel of the Prophet *Gad*, he returned by the Wilderneſs of *Hareth* to *Kegila*, and reſcued it; and here *Abiathar* the Priest came to him, chap. xxiii. but fearing the coming of *Saul*, he went into the Wilderneſs of *Ziph*, where *Jonathan* came to him, chap. xxii. Thence to *Moan*, from *Moan* to *Engedi*, ſo to *Carmel*, in *Judea*, where he determined to have deſtroy'd *Nabal* for his Churliſhneſs, chap. xxv. and afterwards to *Gath*, where *Achis* King of the *Philiftines* kept his Court: He was very courteous and bountifully-minded; he entertained *David*, and gave him freely the City of *Ziglag* to dwell in, chap. xxvii. and there he inhabited one Year and ſeven Months; and then went Southward, and made Incurſions upon the *Amalekites*, waſting and deſtroying their Land, which lay in the Deſart of *Sur*, in *Arabia Petraea*, and returned back to *Ziglag*, and ſent Part of the Prey which he had got to the King of the *Philiftines*, chap. xxvii. Then *David* went from *Ziglag* with the Army of the *Philiftines* to fight againſt *Saul*; but becauſe the Princes of the *Philiftines* durſt not truſt him, by the Conſent of *Achish* their King he returned to *Ziglag*, chap. xxviii. 29. While *David* was gone with the *Philiftines* to fight againſt *Iſrael*, the *Amalekites* invaded *Ziglag*, took it, and burnt it with Fire, and carried away *Abinoam* and *Abigail* (*David's* Wives) Captive, wherefore *David*, at his Approach, finding this, with all Speed purſued the Enemy, and in the Way found an *Egyptian* unable to march, who guided *David* to the *Amalekites* Tent, they not expecting the Evil, were making merry with the Booty that they had taken. *David*, with the reſt of his Company, manfully behaved themſelves, attacked the *Amalekites*, took away their Booty, and put moſt of them to the Sword. This Battle was fought eight or twelve Miles from *Ziglag*, as by the Circumſtances of the Hiſtory may appear. After which Slaughter, he returned and repaired the City,

and to every neighbouring City sent a Part of the Prey. Here he received Intelligence of the Success of the *Israelites* in their Wars against the *Philistines*, and of the Death of *Saul* and *Jonathan*, which he bitterly lamented, *chap. xxx. 2 Sam. i.* These Things happened in the tenth Year after *Samuel* had anointed *David* King.

David came from *Ziglag* to *Hebron*, and at this Time he was of the Age of 30 Years, and was anointed King by the Tribe of *Judah*, *A. M. 2891*, and before *Christ 1077*. Here he kept his Court seven Years and six Months. From hence also he sent Messengers to *Jabes* in *Gilead*, 44 Miles, to signify his gracious Acceptance of that Favour which they shewed unto *Saul* in burying his Body there, *chap. i. 1 Chron. xii.* From *Hebron* he went unto *Jerusalem*, then called *Jebus*, being possessed of the *Jebusites*; but he won it with a strong Hand, and thrust them out; and in Mount *Sion* set up the City *Millo*, afterwards called the City of *David*, and began his Reign in *Jerusalem* in the 38th Year of his Age, and seventh of his Reign. In this Place he built a large and magnificent Palace of Cedar Wood, which *Hiram*, King of *Tyrus*, sent him from Mount *Libanus*, 104 Miles Distance, *chap. v. 1 Chron. xii.* He went into the Valley *Raphaim*, in the Way that leadeth to the City *Bethlehem*, where he fought a memorable Battle against the *Philistines*, and, by the Help of God, overcame them; for which Cause it was called *Baal Perizzim*: So he returned to *Jerusalem*; but the *Philistines* came the same Year into the Valley again, and pitched their Tents, when the Lord gave *David* a Sign, that when he heard a Noise in the Mulberry Trees he should set upon the Enemy. So *David* went forth, and close by the Town of *Geba* and *Kirjath-jearim*, two Miles from *Jerusalem* Westward, and gave them the second Overthrow, *chap. xv. 1 Chron. xv.* He pursued them to *Gaza*, which was in his tenth Year from his first Beginning in *Hebron*: Then he assembled all the Princes, Priests, and chief Men of *Israel*, to the Number of 30,000, which inhabited from *Sechor* till you come to *Chemah*, a City of *Naphtali*, at the Foot of Mount *Libanus*, 163 Miles off. They came to *Jerusalem*, and went with *David* to *Kirjath-jearim*, about a Mile, to fetch the Ark of the Covenant from thence into the City of *David*, *chap. vi. 1 Chron. xiv.* and placed it upon a Cart drawn with Oxen, and turned out of the Way to the Threshing-floor of *Nachon*, where *Uzza* rashly and inconsiderately touching the Ark of God, contrary to the Divine Law, was therefore slain by the Lord in the Way; (so sacred is the Divine Will of God and his Commandments) and that Place was called *Peri-Uzzah*, i. e. the Breach of *Uzzah*, he not being of *Aaron*, to whom it was only lawful to touch the Ark. *David*, being terrified by this Example of God's Severity, would not that Day bring the Ark of the Lord into *Jerusalem*; but carried it to the House of *Obed Edom*, a Nobleman and *Gittite*, who dwelt near *Jerusalem*: But when it was told *David* that the Lord blessed the House of *Obed Edom*, and all his Family, because the Ark was there, *David* went from *Jerusalem*, with a great Multitude of People, to his House, to fetch it into his own City. And when the Ark was carried by the Priests, *David* girt himself with a Linen Ephod, (which kind of Garments the Priests of the inferior Order used to wear) and danced before it, singing Psalms and Hymns to the Praise and Glory of God, and with great State brought

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brought it to the City of *Jerusalem*, with the Sound of Trumpets and, other Instruments of Musick, and placed it in the Middle of the Tabernacle, which they had curiously erected in *Sion*, the Upper City, and City of *David*, for that Purpose: At which *Michael*, *Saul's* Daughter, despised him in her Heart, and laughed at him; but gave her a due Recompence, as we may read, *chap. vi.* and him a just Reward; for he promised by the Prophet *Nathan*, *That of his Posterity and Blood the King of Kings, and Saviour of the World, should be born.* In the Year following he invaded the Land of the *Philistines*, and took the City *Gath*, and then returned home; when, in the twelfth Year of his Reign, he afflicted the *Moabites* with a cruel War, and destroy'd two of their Armies with the Sword, and the rest of the Multitude he made tributary, *chap. viii.* and *Chron. ix.* and so returned to *Jerusalem* with great Triumph and Joy.

In the 13th Year of his Reign he made an Expedition to *Zeba* in *Armenia*, 600 Miles North of *Jerusalem*, and in this Place won a memorable Battle against *Hadad Ezer* the King, near to the River *Euphrates*: He took 700 Horse and 20,000 Foot, burnt their Chariots, took 100 Castles, conquered all the Towns and Country round about, and went away with a great Booty as well Gold as Silver, Brasses and other Things; which Brasses, for the Excellency thereof, was like unto Gold itself, and (as *Josephus* saith) afterwards *Solomon* made the *Molten Sea* of it. When *Gadarezer*, King of the *Syrians*, (he that built the famous City of *Damascus*) heard of the Overthrow of *Hadad Ezer*, he sent a great Army to his Aid; of which King *David* near the same Place slew 20,000, gaining a most glorious Victory, extending his Government from *Jerusalem* beyond the River *Euphrates* above 600 Miles, making those two Nations tributary unto him, *chap. viii.* 1 *Chron. ix.*

After *David* won those two memorable Victories, he went with all his Army towards the South, and invaded the Land of *Syria*; and on his March *Joram*, the Son of *Tobi*, King of *Antiochia*, (then called *Hemath*) met *David* with Gifts and Presents in the Name of his Father, returning him Thanks for destroying the common Enemy *Hadad Ezer*, a mighty Tyrant. *David* received his Gifts, which was Gold, Silver, and Brasses, gave *Joram* an acceptable Dispatch, and went with his Army to the Valley of Salt, near *Damascus*, gave Battle to the *Syrians*, and gained a compleat Victory, and slew 18,000; soon after took the City, and placed a Garrison, compelling them to pay Tribute, *chap. viii.* He then went with his Army into the Land of the *Ammonites*, conquering all the Cities and Towns thereabouts, and they also became tributary. He then returned to *Jerusalem*, and dedicated all the Riches he had taken unto the Lord. A while after he made an Incur-sion into the Land of *Idumæa*, and obliged them also to pay Tribute, destroying *Midian*: And now his Kingdom, from North to South, extended 800 Miles, from *Soba* to the *Red Sea*, and from East to West 120 Miles from *Tyrus* to *Sidon*, reaching to *Damascus*. Thus, by the singular Blessing of God, he obtained a spacious and powerful Empire, 1 *Sam. viii.* 1 *Kings xi.* 1 *Chron. xix.* and came again to *Jerusalem* with great Praise and Glory, being now in the 14th Year of his Reign.

Nabas King of the *Ammonites* dying, *Haron* his Son succeeded him, who contemptuously abused the Messengers of *David*, 2 *Sam. x.* and to justify the

the Injury, he gathered an Army out of *Soba*, *Syria*, and *Mesopotamia*, even a mighty Host, to oppose *David*, who, in the 15th Year of his Government, met him with his Army at *Helam*, overcame him, and destroy'd 700 Chariots and 40,000 Horse, 1 *Chron.* xx. *David*, after this, with great Applause of the People, was entertained at *Jerusalem*, which was 20 Miles; where, being puffed up with Prosperity, he forgot his former Piety and Sanctity, and, by Degrees, fell into unlawful Actions and unjust Desires; whence it happened, that soon after he committed Adultery with *Bathsheba*, and, after that, to hide his Fault, caused her Husband to be slain. This was kept secret, till the Lord, by *Nathan*, sharply reprehends him, lays before him what he was, and what his present Estate is, from whence that came, and then concludes, that he is most unthankful, careless, and negligent toward God and Man, in committing those Insolences; neither left he there, but told him God would severely punish him for his Offence; which after happened, as you may read 1 *Sam.* xi. 12, 14, 17. *David* being nipp'd in his Conscience with this sharp Reprimand, fell into great Lamentation, the Extremity of whose Passion may very well appear in the penitential Psalms, which at this Time and soon after he wrote, and left to future Ages.

After this, about the End of Summer, he gathered an Army and went into the Land of the *Ammonites*, where he took the Metropolitan City, then called a *Rabba*; but after being restored by *Ptolomeus Philadelphus* King of *Egypt*, he called it after his own Name *Philadelpia*, and there took the Crown from the Head of the King of the *Ammonites*, which weighed a Talent of Gold, being (as *Josephus* saith) richly adorned with fair Sardonic Stones, of which you may read 2 *Sam.* xii. From thence he came back to *Jerusalem*, 64 Miles, and married *Bathsheba*, and by her had four Sons, *Simcön*, *Sobab*, *Nathan*, and *Solomon*, 1 *Chron.* iii. Soon after this *Ammon* deflowered his Sister *Thamar*: Not long after that, his Son *Absalom* killed his Brother *Ammon*, being then about 18 Years of Age, which *David* took so heinously, that he would not suffer him to come into his Sight for three Years, 2 *Sam.* xiii. Then *Joab*, by the Subtily of the Woman of *Tekoa*, reconciled him to the King his Father; yet nevertheless he came not to his Court for two Years after. This *Absalom* was a goodly Man, affable; for which Cause, even at that Time, the People began to affect him. And A. M. 2950, *Absalom* being then about 25 Years of Age, moved Sedition against his Father. A Matter remarkable, that altho' he had slain his Brother, being disgraced and absent from the Court almost five Years, yet within a short Time after, he so strongly united the Affections of the People to him, that he constrained *David* (standing in Fear of his Greatness, all his former Acts and worthy Victories notwithstanding) to forsake his own City, and for Safety to fly to the Mount of *Olives*, a Mile from the City, where he staid to see the Condition of the Tumult: But Necessity constrained him to take his Way to *Babuzim*; and as he was going, *Zimri*, the Son of *Gesa* of the House of *Saul*, cursed him, every Man's Enemy then making himself apparent when he is in Adversity, and his best Friends commonly forsake him. From thence he went to *Jordan*, where the Priests, *Jonathan* and *Achinnar*, brought him certain Intelligence of the wicked and perverse Counsel of *Achitophel*, a Man in those Times famous for his Wisdom, but

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perfidious in his Actions; as commonly such are that hope after Honours, or seek to benefit themselves by Innovation and Change.

After the Intelligence hereof, he went over Jordan with those few Men that he had, and with all possible Speed went to *Berhabara*, 16 Miles N. E. of *Jerusalem*, at this Place *Joshua* led the Children of *Israel* through *Jordan* on dry Ground, *Josh.* iii. 4. and here *John Baptist* taught, and baptized Christ, &c. *Matth.* i. *Luke* iii.

Thence he went to *Makanaim*, where he sent forth his Army by Bands against *Absalom*, who at this Time had assembled a great Host near the Wood *Ephraim*, near to the Place where *Joshua* won a memorable Battle against the *Canaanites*; and tho' *David's* Men were but few, they gave *Absalom* as great: *Absalom*, being left in Danger, to save himself, fled; but, in his Flight, the Hair of his Head being long, and blown with the Wind, took hold of the Branch of a Tree, by which he hanged between Heaven and Earth, as unworthy of either; and *Joab*, who but a little before was his Friend, in that very Place, with three Darts, put him to Death: A just End for so unjust a Man, 1 *Sam.* xviii. *David*, notwithstanding, took the Death of *Absalom* very heavy, till by *Joab* he was recalled from that Grief. Then in company of *Berzillai*, of his Son *Shimei* and *Mephibosheth*, the Son of *Jonathan*, and *Zeba* his Servant; *Shimei* also that before cursed him, who, to leave a memorable Token of a base Sycophant, after this Victory came first down to crave Pardon for his Offence, with many others that went along with him from *Makanaim* to *Bethabar*, where great Multitudes of People came to meet *David*, 2 *Sam.* xix. Then *David* went back to *Gilgal*, and so to *Jerusalem*, the same Year that he was exil'd by his Son, in the 30th Year of his Reign. The next Year *Saba*, the Son of *Bieri*, taking Example by *Absalom*, and observing the Mutability of the Peoples Affections, moved a Sedition against *David*; but *Joab* his Captain overcame him, chap xx. After this there followed three Years Famine. About the End of the third Year, and 34th of his Reign, he went to *Jabes Gilead*, 50 Miles, to fetch the Bones of *Saul* and *Jonathan*, to bury them in the Sepulchre of his Father, 2 *Sam.* xxi. and brought the Relicks of *Saul* to *Gibeah*, and buried them in the Sepulchre of his Father *Kish*, 2 *Sam.* xxi. and then returned to *Jerusalem*, four Miles; and in the 35th, went against the *Philistines*, near the Levitical Town of *Nob*, 12 Miles, upon the Borders of the Countries of the *Philistines* in the Tribe of *Dan*. Thus he became the unpattern'd Glory of his Country, reign'd 40 Years with the greatest Prudence, having travelled 2904 Miles, then died, and was buried in a good old Age.

Abner, one of *Saul's* Captains, was with *Saul* when he kill'd himself. He came to *Makanaim*, where he made *Ishbosheth*, *Saul's* Son, King, who kept his Court there seven Years; he came to *Gibeon*, and slew *Asabal*, *Joab's* Brother, in Battle; but afterwards, when he was at *Hebron*, was treacherously slain by *Joab*.

Joab was *David's* Captain, Son of *Zerviah*, *David's* Sister; for he had two, *Zerviah* and *Abigail*. *Zerviah* had *Joab*, *Abishai*, and *Asael*: *Abigail* had only *Amasa*: All which were great Men in King *David's* Time.

Bena and *Rechab* murdered their Master, King *Ishbosheth*, in his Chamber, as he lay on his Bed, cut off his Head, and brought it to the King at *He-*

Hebron; but *David* was not pleased with their Treachery, wherefore he caused them to be put to Death.

The wise Woman of *Tekoa* went thence to *Jerusalem*, and with her obliging Behaviour, persuaded King *David* to recall his Son out of Exile, who then remained at *Gesar*, 2 Sam. xiv. *Tekoa* was a City in the Tribe of *Judah*, eight Miles S. E. of *Jerusalem*. Near this City *Josaphat*, by Prayers, and the Sound of Trumpets, without drawing his Sword, took the City. In this Place the Prophet *Amos* liv'd, and there lieth buried; whose Sepulchre was to be seen 400 Years after Christ, as St *Jerom* saith. See *Amos* i. Jer. vi. 2. *Chron.* xi.

Abisbag, the Virgin that lay with *David*, was accounted the fairest of all *Israel*; and was brought from *Sunem*, 44 Miles, where she was born, to *Jerusalem*, for King *David*, that she might lie with him in his old Age to procure Heat.

KINGS and CHRONICLES.

Question.

WHO were the Authors of these Books?

Answer. The two Books of *Kings* were wrote by *Nathan*, *Abiah*, *Iddo*, *Jonah* and *Semia*; the *Chronicles*, which, among the *Jews*, make but one, by *Iddo* the Seer, and *Semia*.

Q. Who succeeded *David* in the Kingdom?

A. His Son *Solomon*.

Q. What was the first Thing he asked of God?

A. Wisdom; and God gave it him, chap. iii. 12.

Q. What did he shew therein?

A. That Wisdom beautifieth a Prince or Ruler more than either Wealth or Honour.

Q. What was the first Sin he punished?

A. Rebellion in *Adonijah*, chap. ii. 25.

Q. What was the second?

A. Murder.

Q. In whom?

A. In *Joab* for the Death of *Abner* and *Amasa*, altho' he fled to the Altar for Refuge.

Q. What doth that signify?

A. That no Place ought to shelter an Homicide, ch. ii. 34.

Q. What was *Solomon's* Estate?

A. Peaceful, and full of Pomp.

Q. How came that to pass?

A. By the Gift of God; because he asked Wisdom first, and above all Things, when God put him to his Choice; therefore he had not only Wisdom given him, but all Things else.

Q. How did he shew himself thankful?

A. In employing his Wealth and Wisdom to the Glory of God.

Q. How was that?

A. He judged justly, and built a most sumptuous Temple to the Name of the Lord.

Q. Wherein consisted the Magnificence of *Solomon*?

A.

A. In these Things: He ruled over all the Kingdoms from the River *Euphrates* unto the Land of the *Philistines*, and the Borders of *Egypt*, chap. i. 31. His Victuals for one Day was thirty Measures of fine Flour, and threescore Measures of Meal, chap. iv. 12. ten fat Oxen, and twenty Oxen of the Pasture, an hundred Sheep, besides Harts, Bucks, Bugles, and fat Fowl, chap. iv. 2, 3. He had forty thousand Stalls of Horses for his Chariots, and twelve thousand Horsemen, chap. iv. 26. Gold and Silver were as plentiful as Stones, chap. x. 12. He had seven hundred Wives, and three hundred Concubines, chap. xi. 3. Besides all this, he had Wisdom more than any Creature living.

Q. Notwithstanding he had his Heart's Desire in these, and all other Things else, what was his Opinion of this World's Felicity?

A. That all was Vanity and Vexation of Spirit.

Q. Did this Prince, thus blessed of God both outwardly and inwardly, fall afterwards from God?

A. He did, by Adultery and Idolatry, chap. xii. 5.

Q. What do we learn by that?

A. That how absolute soever we are for Honour, Wisdom, or Riches, yet we may fall as Solomon did.

Q. How was Solomon punished for his Sin?

A. God raised up Enemies against him, and, after his Death, divided his Kingdom, leaving the least Part to his Son.

Q. Why did not God quite extinguish his Race considering his Sin?

A. Because of the Promise which he made to his Servant David, chap. i. 34.

Q. Who succeeded Solomon?

A. His Son Rehoboam.

Q. How many Tribes had he under his Dominion?

A. Two; Judah and Benjamin.

Q. Who ruled over Israel?

A. Jeroboam, a Servant of King Solomon.

Q. How many Tribes were under him?

A. Ten, chap. xi. 31.

Q. What Vices do we learn to shun by the Lives of the Kings of Israel and Judah?

A. Not to corrupt Religion to serve our own Turns.

Q. By whose Example?

A. By the Example of Jeroboam King of Israel, ch. xii. 28.

Q. What else?

A. Not to lay violent Hands on God's Ministers.

Q. By the Example of whom?

A. Of Jeroboam, ch. xiii. 4.

Q. How did God punish him?

A. As he thrust out his Hand to have the Prophet apprehended, his Hand withered, and he could not pluck it back again, ch. xiii. 4.

Q. What else?

A. Not to conspire against the King.

Q. By the Example of whom?

A. Of Zimri, that slew Elah King of Israel, being drunk in Tirzah, and afterwards sat upon his Throne, chap. xvi. 9. 10.

Q. What was the End of Zimri?

A.

A. He reigned but seven Days, and being besieged in *Tirzah*, and finding no way to escape, he burnt the King's Palace, and himself in it, *chap. xvi. 18.*

Q. What else?

A. Not wrongfully to desire our Neighbour's Goods.

Q. By the Example of whom?

A. Of *Ahab*, King of *Israel*.

Q. What else?

A. Not to shed our Neighbour's Blood, to be made Owners of his Goods.

Q. By the Example of whom?

A. *Ahab* and *Jezebel*, who, by the Practice of false Witnesses, put *Naboth* to Death, and took his Vineyard, *chap. xxi. 33.*

Q. How were they punished?

A. *Ahab* was slain at *Ramoth-Gilead*, and *Jezebel* was thrown out of her Chamber Window, and dashed in Pieces, *chap. xxii. 34.* and *1 Kings ix. 33.*

Q. What else?

A. Not to hate the Preachers of God, because they grate upon our galled Consciences.

Q. By the Example of whom?

A. Of *Ahab*, *chap. xxii. 8.*

Q. What else?

A. Not to be covetous.

Q. By the Example of whom?

A. Of *Gehazi*, that took Money, Garments, Sheep, Oxen and other Things, where he should not.

Q. What was his Punishment?

A. He was plagued with the Leprosy, *2 Kings v. 27.*

Q. What else?

A. Not to take Counsel of Spirits in Time of Sickness, or other Extremity.

Q. By the Example of whom?

A. Of *Abaziah*, who, having fallen thro' the Lattice of a Window, sent his Servants to *Baal-Zebub*, to know if he should recover or not, *1 Kings i. 2.*

Q. How did God punish him for that Sin?

A. He suffered him to pine upon his Bed for want of Help, *2 Kings i.*

Q. What else?

A. Not to blaspheme the Name of God.

Q. By the Example of whom?

A. Of *Senacherib*, the *Assyrian*.

Q. How was he punished?

A. God slew of his Soldiers an hundred and fourscore and five thousand Men; and when he returned into his Country, his own Sons murdered him in the Temple of his Idol Gods.

Q. What else?

A. Not to deride God's Ministers.

Q. By the Example of whom?

A. By the Children of *Bethel* that called *Elisba* Bald-pate, *2 Kings ii. 24.*

Q. How were they punished?

A. Two Bares came out of the Forest, and tore them in Pieces.

Q. What else?

A. Not to be vain-glorious.

Q. By the Example of whom?

A. *Hezekiah*, that in Pride shewed all his Wealth to the Ambassadors of *Babel*.

Q. How was he punished?

A. God gave all that Wealth afterwards into the Hands of the Kings of *Babel* for a Prey, *2 Kings xx. 17, 18.*

Q. What else?

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A. Not to mock or jest at the preaching of the Word of God.

Q. By the Example of whom?

A. Of Zedekiah and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their Destruction, 2 Chron. xxvi. 17.

Q. What was his Punishment?

A. Zedekiah himself, for despising the Light of his Soul, lost the Light of his Body; his Eyes were pulled out, his Sons were slain before him, and he and the People were carried into Captivity to Babylon.

Q. What Virtues do we learn by the Lives of the Kings of Israel and Judah?

A. To have a sure Confidence in the Providence of God.

Q. By the Example of whom?

A. Of Elijah the Prophet, to whom, in Time of Famine, God sent Meat by Ravens, 2 Kings xvii. 6.

Q. What else?

A. To be charitable to the Distressed.

Q. By the Example of whom?

A. Of the Widow of Sarepta, whose Oil and Meal, the more she spent, the more she had, for her Kindness shewn to Elijah.

1 Kings xvii. 16.

Q. What else?

A. To be zealous in Prayer.

Q. By the Example of whom?

A. Of Elijah, who, in Time of great Drought, called faithfully upon the Lord, and he poured Rain upon the Earth, 1 Kings viii. 4, 5.

Q. How many be the Degrees by which Prayer ascends into Heaven?

A. Six: 1st, Humility, in shewing Reverence with the Members of the Body, as kneeling. 2^{dly}, Devotion, in having mind of nothing else when we pray. 3^{dly}, Faith, in believing to obtain what we pray for. 4^{thly}, Integrity of Heart, not to ask any Thing but what is just. 5^{thly}, Conversation of Life, that our Manners answer our Devotion. 6^{thly}, Perseverance, that is, never to faint or be weary of so good an Exercise.

Q. What Virtues do we learn else?

A. Not to doubt of our Resurrection.

Q. By the Example of whom?

A. Of Elisha, that raised the Dead to Life; cured Naaman, the Leper, and made Iron to swim upon the Waters, 1 Kings iv. 35. v. 14. vi. 6.

Q. What else?

A. Not to distrust the Omniscency of God.

Q. By the Example of whom?

A. Of the Destruction that fell upon the Aramites that lay before Samaria, without any Stroke of Man's Hands, 2 Kings vii. 7.

Q. What else?

A. To assure ourselves of God's Help, howsoever we are forsaken of Men; because Millions of Angels encamp about the Faithful, 2 Kings vi. 7.

Q. What else?

A. To advance true Religion.

Q. By the Example of whom?

A. Of Josiah, King of Judah, who put down Idolatry, and commanded the Law of God to be

L read

read in the Temple, 2 Kings
xxiii. 21.

Q. How died Josiah?

A. He was slain in the Field
by the Egyptians.

Q. Was this a Judgment upon
him?

A. No; rather a Mercy, in
that he was taken away from the
Evil that God purposed to bring
upon the Israelites.

Q. What else?

A. Not to spare any Man in
case of Religion.

Q. By the Example of whom?

A. Of Asah, King of Judah,
that deposed his own Mother for
Idolatry, 2 Chron. xv. 16.

Q. What else?

A. To provide Livings for the
Ministers of God.

Q. By the Example of whom?

A. Of Hezekiah King of Ju-
dah, that commanded the Tithes
of Corn, Wine, Oil, and Honey,
to be brought to the Priests,
2 Chron. xxi. 4, 5.

Q. What else?

A. Not to doubt of Forgive-
ness, if we repent.

Q. By the Example of whom?

A. Of Manasseh King of Ju-
dah, whom upon his hearty Re-
pentance, God delivered out of
Captivity.

Q. Who wrote the Chronicles?

A. Iddo the Seer, and Semia
put together, and amended by
Ezra; which among the ancient
Jews make but one Book, but
with the Moderns two.

Q. Had none else any Hand in
this Work?

A. Yes, Nehemiah, according
to Huetius, collected several Pieces

out of the publick Journals, and
from the Writings of several Pro-
phets which he annexed.

Q. What is contained in the
first Book of Chronicles?

A. Ezra, Author of the first
six Books, begins with a Genea-
logy from Adam to his own Time,
which had not been exhibited in
any Book of Scripture before;
wherein are many Particulars
concerning the Reign of David
untill his Death, and is the Sum
of 2985 Years.

Q. What in the second Book?

A. It begins with the Reign of
Solomon, and is a Continuation of
the History of the People of God,
and their Kings, from the Death
of David to the Babylonish Cap-
tivity; and tho' Mention be here-
in made of the Kings of Israel,
so called after the Separation of
the ten Tribes from Judah; yet
Ezra principally relates the Hi-
story of the Kings of Judah,
who then continued to be the
People of God, and whose Hi-
story alone Ezra intended to re-
cord. It is a Story of 472 Years,
the last of which belongeth as
well to the Story of Ezra as to
this.

Q. Why so?

A. Because the Book of Ezra
begins with the same Words that
close the second Book of Chro-
nicles, being 101 Years from the
Beginning of King Solomon's
Reign, till Jechonias was carried
into Captivity, where they re-
mained 70 Years, until the first
Year of the Reign of Cyrus King
of Persia.

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Obs. Solomon entered upon the full Government of the Kingdom, *Anno Mundi* 2931, before Christ 1037, when he was about 20 Years old; after he went from *Jerusalem* to *Gilgal*, four Miles, and offered upon the Altar, which *Moses* had made, 1000 burnt Offerings, 1 *Kings* ii. 2 *Chron.* i. then returned to *Jerusalem*, and built a Temple to the Lord in Mount *Moriah*, 1 *Kings* vi. This was begun about the 4th Year of his Reign, and 480 Years after the Children of *Israel* came out of *Egypt*, in the Month *Zifh*, which answereth to our *May*, in 2934: To the building whereof, *Hiram*, King of *Tyre* sent Cedar Trees from Mount *Libanus*, 120 Miles, 1 *Kings* v. 2. *Chron.* ii. This Temple *Solomon* plated over with Gold, and set with precious Stones, and finished it in the Month of *November*, about the 11th Year of his Reign, 1 *Kings* vi. and dedicated it to the Lord in his 12th; and then began to build his House, which was 13 Years a building; and then to manifest his Thankfulness to the King of *Tyre*, went to *Cabal*, where he gave *Hiram* 20 Towns and Cities, with the Country round about, 2 *Kings* ix. and *Josh.* xix. then returned and went and fortified *Megiddo*, 1 *Kings* ix. In this Town *Josiah* King of *Judah* was wounded to Death, 2 *Kings* ix. After *Pharaoh* King of *Egypt* conquered and destroyed *Gazer*, he gave it to his Daughter, the Wife of *Solomon*, who rebuilt it and several other Towns, and fortified them; after which he went to *Exongaber*, near the Red Sea in the Country of *Idumea*, where he built a Fleet of stately Ships, and sent them to *Opbir*, or *India*, to fetch Gold, 1 *Kings* ix. (This Country *Moses* called *Havilah*, *Gen.* ii. and was computed a Voyage of above 9600 Miles, and finished in about three Years) *Solomon* returned to *Jerusalem*, and having such great Prosperity, grew proud, and gave himself to unlawful Pleasures; had 700 Wives, and 300 Concubines, and began to worship the Gods of the *Gentiles*, which was evil in the Sight of the Lord; and after he had reigned 40 Years, about the 60th of his Age, he died and was buried beside his Father *David*, in Mount *Sion*, in 2770, before Christ 998.

Whilst *Solomon* reigned thus triumphant, wonderful to all the World, the Queen of *Sheba*, the Metropolis in *Ethiopia*, made him a Visit to hear his Wisdom, and made him a Present of 12,000 Talents, or 27,000 l. at *Jerusalem*, 984 Miles. This Country by the *Hebrews* is called *Chus*, from the Son of *Cham*, Son of *Noah*, after *Ethiopia*. It lies in *Africa*, under the Torrid Zone and the Equator, being in Latitude 16 and Longitude 61, which makes it extremely hot; the People are naturally black, and go all naked but their privy Parts, and are what we for the most part call *Negroes*; and as *Pliny* saith, *Lib.* 6. *Cap.* 29. It was in the Jurisdiction and Government of Queens, who for their Resolution and Courage were called *Candaces*; one of which, in *Tiberius* the Emperor's Time, was more famous, and exceeded all the rest of her Predecessors in the Extent of her Dominions, for her manly Presence and Nobleness of Spirit. The Eunuch, which *Philip* baptized, *Acts* viii. was Treasurer or Chamberlain to this Queen; and it is thought the Doctrine of the Gospel of Christ was first made known in this Country by him, and was afterwards more largely propagated and dispersed by the Evangelist *St Matthew*, who taught there. In *Isaiah* lxi. it is said, They shall come from *Saba*, and bring Gold and Frankincense to praise the Lord;

Lord; from whence some have concluded that those wise Men which came unto the Child Jesus, &c. were *Ethiopians*; but this does not agree with the Words of *Matthew*, chap. ii. where it is written, The wise Men came out of the East. For *Saba*, according to our Saviours Words, *Matth.* xii. lieth towards the South; for, says he, The Queen of the South, *i. e.* *Saba*, shall come forth in the Day of Judgment against this Generation, and condemn it; for she came from the End of the World to hear the Wisdom of *Solomon*, &c. Therefore no doubt they came from *Persia*, which lies East of *Jerusalem*; and the Prophecy is rather to be referred to the Propagation of the Church through the whole World, where some of every Nation shall bring Presents unto the Lord.

There is another *Saba*, in *Arabia Felix*; so called from *Zæba* the Son of *Chus*, the Son of *Cham*, the Son of *Noah*, 1248 Miles S. E. of *Jerusalem*, and is the Metropolitan City of the *Sabæans*, in *Arabia Felix*. Frankincense is found there in abundance, it droppeth from the Cedar Trees like a glewy Substance, and so congealeth into Gum twice a Year; in the Spring it is red, in the Summer white. The Phoenix is found there, of which there is but one in the World; which *Pliny*, *Lib.* 9. *Cap.* 35. describes to be as big as an Eagle, with a List of Feathers like Gold about her Neck; the rest are of a purple Colour; therefore from *Phœnicia*, and the purple Colour of their Wings, she is called Phoenix: She hath a Tuft of Feathers upon her Head like a Crown, she liveth 660 Years; at the End of which Time she buildeth her Nest of Cassia, Cinnamon, Calamus, with other precious Spice, Gums, and sweet smelling Herbs; which the Sun by the Extremity of the Heat, and the waving of her Wings, fires; and she taking Delight in the Sweetness of the Savour, hovers so long over it, that she burneth herself in her own Nest; within a while after, out of the Marrow of her Bone, and the Ashes of her Body, there groweth a Worm, which, by little and little, increaseth to some Bigness and Feathers, and becomes a perpetual Phoenix. This Bird doth lively represent our Saviour Christ, and is a notable Type of the Resurrection. The Difference of these two Countries is mentioned in the *Psal.* lxxii. *The Kings of the Seas and of the Isles shall bring Presents, the Kings of Saba and Seba shall give Gifts.*

Memphis, the great City in *Egypt*, and Residence of the Kings, in *Hosea* ix. it is called *Moph*; but the rest of the Prophets call it *Noph*, *Isa.* ix. *Jerem.* ii. 44. 46. *Ezek.* xxx. *Zoan* is the City of *Tanis*, where *Moses* wrought all his Miracles. It is reported, that in the Year of our Lord 1476, there was such a Pestilence in *Egypt*, that there died 20,000 a-day. Near to this Town stood the Pyramids, which were one of the seven Wonders of the World. The Height of one of them, according to *Pliny*, *Lib.* 17. was 625 Feet, and square on each Side 883 Feet; was twenty Years in building, and 100,000 Workmen employed about it every Day.

When *David* conquer'd *Idumea*, *Hadad*, King of the Country being then but young, fled, with some of his Courtiers, from *Midian* to *Paran*, the Metropolis of *Arabia Petraea*, 84 Miles, 1 *Kings* xi. but thinking himself not safe, went to *Cheopes*, that impious and tyrannical King of *Egypt*, that built the three wonderful Pyramids at *Memphis*: He hating King *David*, gave him kind Entertainment, assigned him a Part of his Kingdom to dwell in, and

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and afterwards married him to his Sister *Tachpenes*, by whom he had a Son called *Genubath*, who was brought up in *Pharaoh's* or *Cheops's* Court, where he continued all the Life of *David*, 20 Years. *David* being dead he returned into his own Kingdom *Idumea*, 200 Miles, thence to *Damascus*, 240 Miles, where he was created King of the *Syrians* by *Reson*, and other Fugitives, who had conspired against *Solomon*; by which Means he grievously troubled that Kingdom, and became an utter Enemy to the *Israelites* all the Life of *Solomon*. He was the original Stock of all the Kings of *Syria*.

Reson was *David's* chief Captain: After *David* had conquer'd *Hadad-Ezer*, King of *Zoba*, *Reson* gathered up his dispersed Soldiers of his Army, and fled from him to *Damascus*, 120 Miles, and besieged it; the Citizens whereof, when neither *David* nor *Solomon* could suppress his Rebellion, entertained him for their King; which Principality he held, and was a great Adversary to King *Solomon*.

Jeroboam, first King of *Israel*, was Son to *Nebat*, born at *Zared*, eight Miles from *Jerusalem*, and came to King *Solomon*, who made him Captain to collect the Tribute of *Manasses* and *Ephraim*, 1 *Kings* xi. He went to *Shilo*, four Miles, where the Prophet *Abijah*, the *Shilonite*, told him he should be King of *Israel*: But *Solomon*, seeking his Life, went to *Memphis* in *Egypt*, and remained with King *Sesah* all *Solomon's* Life. *Eusebius* calleth this King *Osochores*, who that same Year succeeded *Macrencius*, *Solomon's* Father in-law, in the Government; after which he returned to *Sichem*, in *Israel*, which was 280 Miles; where the *Israelites* made him chief Captain against *Rehoboam*, *Solomon's* Son: Wherefore he began to reign over *Israel*, anno mundi 2971, and reigned 22 Years. At *Bethel* he caused a golden Calf to be set up for the People to worship: After which he had a Battle at Mount *Zemaraim*, i. e. *Ephraim*, with *Abia*, King of *Juda*, and lost 500,000 of his Soldiers, all chosen Men of *Israel*, 2 *Chron.* xiii. 17. So with all Haste went to *Thirzah*, a beautiful City on a Mountain in the Tribe of *Manasses*, where the Kings of *Israel* used to keep their Courts, untill *Samaria* was built: There the Lord struck him with a grievous Disease, that he died miserably, 1 *Kings* xiv. 2 *Chron.* xiii.

The Years of the Iniquity of *Israel*, mentioned *Ezek.* iv. is to be accounted from the Time of *Jeroboam's* erecting the golden Calf, in the second Year of his Reign: From which Time, till the Destruction of *Jerusalem* by *Nebuchadnezzar*, were 390 Years. *Jeroboam's* Wife, Queen of *Israel*, about the Time of the Battle, went to *Abijah*, the Prophet, concerning her Son *Abia*, for he was sick; but hearing of heavy Tidings, she returned home, 1 *Kings* xiv. 7. The Man of God, which came out of *Judah*, as *Josephus* writeth, lib. Ant. 8. came from *Jerusalem* to *Bethel*, was called *Jadon*, i. e. the Judge of the Lord, and there reproved *Jeroboam* with an extraordinary Spirit, 1 *Kings* xiii. but being deceived, in his Return he was met by a Lion in the Way, and was slain, and buried in a Sepulchre at *Bethel*.

Nadab, or *Bonifacius*, the second King of *Israel*, succeeded his Father, and was anointed while he was yet living; a liberal and free-hearted Prince, and reigned better than a Year while alive. He began his Reign in the second Year of *Aza*, King of *Juda*, in 2992; and when he had reigned

two Years, he went from *Thirza* with a great Army and laid Siege to *Gibithon*, a City of the *Lewites* in the Tribe of *Dan*, near *Ekron*, in the Land of the *Philistines*, 16 Miles from *Jerusalem*, where he was slain by *Baesa*, one of his Captains, 1 *Kings* xv.

Baesa, having slain his Master, usurped the Kingdom, and reigned almost 20 Years, two of which he reigned with his Son, 1 *Kings* xv. He went from *Gibithon* to *Thirza*, where he utterly rooted out the whole Stock and Family of *Jeroboam*; after falling into Idolatry, *Jehu* the Son of *Hanani* the Prophet sharply reprov'd him, 1 *Kings* xv. He went to *Ramah*, and fortified it very strongly, 2 *Chron.* xxix. but hearing *Benbadad* King of *Syria* had invaded *Israel*, he went with all possible Speed to *Thirza*, and there died and was buried, 1 *Kings* xv. 2 *Chron.* xvi.

Elah, Son of *Baasha*, was crowned King, his Father living about the twenty-sixth Year of *Asa*, at the Time that *Benbadad* invaded and wasted *Galilee*; they reigned one before the other, after his Father's Death, and was killed at *Thirza* by *Zimri* his Servant, 1 *Kings* xv. 16.

Zimri was Captain over King *Elah*'s Chariots: He reigned seven Days only in *Thirza*, in which Time he put to Death and destroyed all the Posterity of *Baasha*. One *Omri* besieged the City, and *Zimri* having no Hope to escape, set the City and Palace on Fire, in which he perished, 1 *Kings* xv. 16.

Omri was made King by the *Israelites* in his Tent, whilst at War near *Gibithon*; he reigned 12 Years, the first six at *Thirza*, the latter in *Samaria*, 1 *Kings* xvi. which City he built, and made it the Seat of his Kingdom. It lies in Mount *Simer*, 32 Miles from *Jerusalem* North, had its Name from the Lord of the Mountain, of whom *Omri* bought it for two Talents of Silver, i. e. 300 *l.* In this City 14 Kings of *Israel* kept their Courts, viz. *Omri*, the Founder, *Abab*, *Abazia*, *Jehoram*, *Jehu*, *Joachas*, *Joas*, *Jeroboam*, *Zacharias*, *Sallum*, *Menabem*, *Pekabia*, *Pekab*, and *Hosea*, the last of the Kings of *Israel*, who lost the City, together with his Liberty. Of all these Kings there were but five that died naturally; the Lord being moved to Wrath, by reason of their Impiety and Idolatry, he either gave them up to foreign Enemies, or by civil Wars they murdered one another, until such Time as the *Affyrians* destroy'd the Land, and led the People Captive. Thus the Lord punished with a sharp and severe Punishment this obstinate Nation, because they contemned the Admonitions and Doctrines of the Prophets, amongst which *Elias* and *Elizeus* were Chiefs. See 2 *Kings* i. 7. and chap. xvii. 1 *Kings* ii.

After the Death of *Omri*, when his Son *Abab* began to reign, *Itiel*, a rich Man in the Town of *Bethel*, to make his Name memorable, went to *Fericho*, which had been formerly destroy'd by *Joshua* the Son of *Nun*, and laid waste 536 Years; where, contrary to the Commandment of God, and Curse of *Joshua*, for his Presumption the Lord was angry with him, and struck all his Children, that they died; the eldest, called *Abiram*, at the laying of the Foundation; the youngest, called *Segub*, at the hanging of the Gates, *Josh.* vi. 1 *Kings* xvi.

Abab went from *Samaria* to the Hill *Carmel*, where *Elias* put to Death the Priests of *Baal*, which was about 30 Miles, 1 *Kings* xviii. thence to

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Jezreel, where he told his Wife how *Elias* had put the Priests of *Baal* to the Sword, 1 *Kings* xviii. He came again to *Samaria*, and was besieged by *Benhadad*, but he made a Sally out of the City, and, by God's great Providence, put a great Multitude of them to the Sword, and the rest fled; so got a noble Victory, as the Prophet of the Lord before had told him, 1 *Kings* xx. After that he went with his Army to *Apbeck*, where he renewed a second Battle, with the Success of putting 100,000 *Syrians* to the Sword, and took *Benhadad* alive: Here the Prophet reproved him for his Ingratitude and Obstinacy. He went to *Jezreel*, a City in the Tribe of *Issachar*, 48 Miles North of *Jerusalem*, where *Abab* sometimes kept his Court. Here *Naboth* the *Jezreelite* dwelt, an honest and religious Man, in good Esteem, and one that feared God, and would not suffer the Inheritance of one Tribe to be transferred to another, because God had commanded to the contrary, *Num.* ult. for which Cause he would not sell his Vineyard to *Abab*; wherefore *Jezabel*, that wicked Woman, to satisfy the King's Desire, caused him to be stoned, 2 *Kings* ix. *Josh.* xvii. 19. 1 *Sam.* ii. 1. 1 *Kings* iv. 18. and 1 *Kings* xxi. *Abab* went to *Ramath Gilead*, where, in a Fight against the *Syrians*, he was so sore wounded with an Arrow, that he was obliged to quit the Field, 1 *Kings* xxi. 22. and came back to *Samaria*, where he died of his Wounds.

Abaziah was crowned King of *Israel* during the Life of his Father *Abab*; he was a wicked and cruel King, and began his Reign in the 17th Year of *Jehosaphat* King of *Judah*, *A. M.* 3049, about the Time that his Father went to *Ramath Gilead* to recover it from the *Syrians*. Soon after the Death of his Father, he fell thro' the Lattice Window in his Upper Chamber, of which Hurt he died, in 2 *Sam.* and 1 *Kings* i.

Jehoram succeeded his Brother *Abaziah* in the Kingdom of *Israel*, began his Reign in the 18th Year of *Josaphat* King of *Judah*; and, as *Josaphus* saith, *Lib. Ant.* 9. about the fifth Year of his Reign, went from *Samaria* to *Jerusalem*, and told *Josaphat* how the King of *Moab* had rebelled against him, therefore desired him to go along with him to the War, 2 *Kings* iii. Then *Jehoram* and *Josaphat*, and the King of *Edom*, went from *Jerusalem* thro' the Wilderness of *Idumæa* in seven Days, when they and their Army for want of Water had almost perished; but at the Prayer of the Prophet *Elisha* they were preserved, and came to *Petra*, the Metropolitan City of the *Moabites*, 172 Miles from *Jerusalem*, which they took and consumed with Fire and Sword, 2 *Kings* iii. After which *Jehoram* returned to *Samaria*, and soon after was besieged by *Benhadad* King of *Syria*; at which Time Provisions grew so scarce, that a certain Woman eat her own Child, 2 *Kings* vi. He went from *Samaria* with his Army to *Ramath Gilead*, where he was overcome by *Asabel* King of the *Syrians*, and was sorely wounded, 2 *Kings* viii. and was carried in his Chariot to *Jezreel* to be cured; but *Jebu*, one of his chief Captains, as he rode along, shot an Arrow at him, and wounded him the second Time, whereof he died in the Field of *Naboth* the *Jezreelite*, 2 *Kings* ix.

Jebu was Son of *Josaphat*: He was anointed King of *Israel* in the Castle of *Ramath Gilead*, by *Elisha*, *A. M.* 3063, and reigned 28 Years, 2 *Kings* ix. He went in his Chariot to *Jezreel*, and after he had killed *Jehoram* in

in the Field of *Naboth*, he came to the Gates of the City, and caused *Jezabel* to be thrown from a Tower, whom he trampled under his Horses Feet; and, after that, in the same Place, she was eaten up with Dogs. Then he sent Messengers to *Samaria*, commanding the *Samaritans* that they should put to Death the 70 Sons of *Abab*, which they immediately did, and sent their Heads to him in a Basket, 2 *Kings* x. Then he went himself to *Samaria*, and, in his Journey, caused to be slain by his Ministers the 42 Brothers of *Ahaziah* King of *Judah*; and when he arrived at the City, utterly destroy'd and rooted out all the Posterity of *Abab*; and, to conclude the Tragedy, last of all, by a cunning Policy, put to Death all the Priests of *Baal*, 2 *Kings* x.

Jeboahas was Son of *Jehu*, and succeeded his Father, and reigned over *Israel* 17 Years: God stirred up against this wicked King, *Asabel* King of the *Syrians*, who, with 10000 Foot, and 500 Horse, besieged *Samaria*, and put to the Sword many of his Subjects, took many Cities and Towns from him, as the Prophet *Elisha* had before told him, 2 *Kings* viii. 13.

Joas, his Son, while was yet living, was anointed King in the 37th Year of *Joas* King of *Judah*: He reigned two Years with his Father, and 15 after his Death: He went with his Army against the City of *Aphek*, won three Battles of the *Syrians*, and recovered the Cities his Father had lost, according to the Prophecy, 2 *Kings* xvii. He returned to *Samaria*, and then went with his Army to *Bethsemes*, in the Land of *Judah*, where, in a sharp War, he conquered *Amasia*, and took him Prisoner, 2 *Kings* xiv. Then went to *Jerusalem*, and took it, having the King Captive, he broke down the Walls, from the Gate of *Ephraim* to the Angle Gate, 400 Cubits in Length, 2 *Kings* xiv. Then this Conqueror returned to *Samaria*, with the Spoils of the Temple and of the King's House, with many Prisoners, &c. where he died, having reigned 17 Years. Note, In this Man's Time *Elisha* the Prophet died, 2 *Kings* xiii. 14.

Jeroboam the second of that Name, succeeded his Father *Joas*, according to the Text of the Bible, in the 15th Year of *Amasia* King of *Judah*; and he reigned 41 Years, 2 *Kings* xiv. The Prophet *Jonas* told him, that he should not only recover the Towns and Cities of the Land of *Israel*, but also *Hemeth* and *Damascus*, which had been lost: Wherefore he gathered an Army out of the City of *Samaria*, and went to *Hemeth*, or *Antiocha*, in *Syria*, 248 Miles, and conquer'd all the Country thereabouts, and retook all the ancient Towns and Cities that belonged to *David* and *Saul*, even to *Soba*, in *Armenia*, and Country adjoining, 2 *Kings* xiv. Then came and took *Damascus*, and made all *Syria* tributary to him: Then went to the Red Sea, and retook all the South Part which also had belong'd to *Israel*, and so returned to *Samaria*, his own Country; where he died and was buried. After his Death the Kingdom was oppress'd with Tyranny, untill it was destroyed by foreign Nations, and for 12 Years had no King. A little before this King's Death there happened a terrible Earthquake, as in *Amos* i. which no doubt foreboded this Event, as in *Zac.* xli.

Zechariah, his Son, in 12 Years Time began his Reign, and in the 38th Year of *Azariah*, King of *Judah*, anno mundi 3975, before Christ 723; but he

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he only reigned six Months, and then was miserably killed by his Friend *Sallum*, 2 Kings xv. *Josephus, lib. Ant. 9.*

Sallum having slain *Zachariah*, after he had reigned a Month, was also killed by one *Menahem*, 2 Kings xv.

Menahem was born in *Thirzab*, in the Tribe of *Judah*. He reigned 10 Years, 2 Kings x. and grievously afflicted the Children of *Israel*; for, having killed his Lord and King, he usurped upon the Kingdom, went with an Army to *Thirzab*, in the Tribe of *Manasses*, where the Inhabitants denied to open him the Gates, therefore he utterly destroyed it, even to the Ground, and destroyed all the Towns thereabouts: But the Lord being offended with him for his Cruelty, stirred up *Phul Belochus*, King of *Assyria*, who came from *Babylon* to *Samaria*, 624 Miles, and put King *Menahem* to so great a Strait, that he was obliged to capitulate for 1000 Talents, and so enjoyed his Kingdom, and *Belochus* returned to *Babylon*, 2 Kings xv.

Pekabiah reigned two Years after his Father's Death, and then was slain by *Pekab*, who succeeded him. *Josephus, lib. Ant. saith this Murder was committed at a Banquet.*

Pekab, Son of *Ramaliab*, reigned 20 Years, 2 Kings xv. 16. He went with *Resim*, King of *Syria*, to *Jerusalem*, and besieged it, but could not take it; however, he took *Abaz*, King of *Judah*, in a great Battle, and put to the Sword above 12000 Soldiers that bore Armour, and took 200000 Women, Children, and Maids, whom he carried away Captives to *Samaria*, 2 Kings xvi. 2 Chron. xxviii. But at the Command of *Obed*, the Prophet, set at Liberty all the Prisoners, and at the End of the 20th Year of his Reign was slain by *Hosea* his chief Captain, who succeeded him in the Government, 2 Kings xv.

Hosea the nineteenth, and last King of *Israel*, (a wicked and cruel Prince) began to reign anno mundi 3209, before Christ 759 Years. God being angry, stirred up *Salmanazer*, Emperor of the *Assyrians*, in the End of the seventh Year of *Hosea*'s Reign, who came to *Samaria* and besieged it for three Years; when he took it, and all the Country round about, and took *Hosea* Prisoner, with great Multitudes of the *Jews*; among whom were *Gabriel* and *Raphael*, the Friends of *Toby* the elder, and led them to *Nineveh*, 652 Miles; from thence sent them to a Place called *Lages*, in *Media*, 752 Miles farther N. E. of *Jerusalem*, in all 1404 Miles, and peopled several Cities, &c. This Captivity of the ten Tribes was in 3227. *Israel*, by reason of this Captivity, became desolate, and without Inhabitants; therefore he caused the People that dwelt about the River *Cutba*, in *Persia*, to go and dwell in the Land of *Samaria*, to till the Land and dress the Vines, 2 Kings vii. He also sent People from his own Country of *Assyria*, from *Babylon*, *Hamath*, *Antiocha*, *Media*, and the People of *Ava*, *Se-pharvaim*, &c. mentioned *Isa. xxxvii.* Thus the Policy of this Emperor far exceeded that of the *Romans*, for the retaining of this Kingdom, *Titus Vespasian* having conquer'd the Land, wasted and destroyed it with Fire and Sword, dispersed the Inhabitants, and left the Country bare and naked, only keeping some of the strongest Cities and Garrisons for their Use; which not being able to oppose the Incurfions of the *Saracens* from *Arabia Petraa*, they soon lost all they had gotten. The *Turks* joining them, have now gain-

ed into their Possession all that pleasant and fruitful Land of *Judea*, and inhabit therein to this Day, to the great Shame and Loss of the Christians. But, to return to the People sent to inhabit this Kingdom, as they were of different Nations, so were they of divers Religions, and every Family had his particular God; wherefore the Lord sent a Multitude of Lions among them, which daily vexed them; therefore *Salmanazer* sent back unto them a *Levite*, who taught them the Doctrine of the Lord, and the Customs and Ceremonies of the *Mosaick Law*; but they became so abominable to the *Jews*, that they refused their Company, as that *Samaritan Woman* confessed to Christ at *Jacob's Well*, *John iv.* and, in Contempt, would say, a Man was a *Samaritan*, *John viii.* Those from *Persia* got the chief Command and Government over the rest.

Benhadad, King of *Syria*, who made several Incurfions into *Israel*, is chiefly mentioned in *2 Kings vi.* Of his Captains, which he sent to destroy the Land of *Baaza*, King of *Israel*, in *1 Kings xv.* more largely spoken of before in *2 Kings v.* We may read of *Naaman*, the *Syrian*, who was cured of a Leprosy, by washing himself seven Times in the River *Jordan*, according to the Prophet *Elisha's* Direction. This Prophet told *Hazeel* that he should succeed his Master *Benhadad* in the Kingdom of *Syria*. He made several Expeditions against the *Israelites*, overcame *Jehoram* in a great Battle, *2 Kings viii.* conquer'd that Part of the Country about Mount *Libanus*, chap. x. won *Gath*, and then went to *Jerusalem*, where *Joas*, King of *Judah*, agreed to Articles of Capitulation, and he raised the Siege, chap. xii. then went and took *Samaria*, and all the Country round, making them tributary to him, chap. xiii. After which he went to *Damascus*, and at his own Seat died and was buried. Then *Benhadad* the Second succeeded him, and went with his Army to *Aphek*. He was three Times overthrown by *Joab*, King of *Israel*, and lost all those Cities *Hazael* his Father had conquer'd, chap. xiii. He came to *Damascus*, and there died.

Rezin, King of *Syria*, went from *Damascus*, and joining his Army with that of *Pekah*, King of *Israel*, they went to *Jerusalem*, and besieged *Abab* King of *Judah*, *2 Kings xvi.* anno mundi 3206. At this Time the Prophet *Isaiah*, chap. vii. foretold of the Birth of our Saviour Christ, saying, Behold, a Virgin shall conceive and bring forth a Child, and shall call his Name *Emanuel*; which was 762 Years before his Birth. From *Jerusalem* he went thro' *Idumaea* to *Elath*, a City of the Red Sea, and won it; then came to *Damascus*, where he was slain by *Tiglath Phulazer*, a mighty King of the *Assyrians*, who carried a great Multitude of the Inhabitants of *Damascus* into the Country of *Syrene*, where they endured a miserable Exile, *2 Kings xvi.*

Rehoboam, the Son of *Solomon*, began his Reign anno mundi 2972, as King of *Judah* in *Jerusalem*, and reigned 17 Years, *1 Kings xi. 14.* A little after the Death of his Father, he went to *Sichem*, and was anointed and crowned King. The People desired he would ease them of some Taxes his Father had laid upon them; but not regarding their Request, told them, that his little Finger should be heavier than the whole Burthen of his Father: Wherefore, disliking his Speech and other Behaviours, all fell from him except *Benjamin* and *Judah*; and, to shun the Fury of the People, he went back to *Jerusalem*, and fortified all the chief Cities of *Judah* and *Benjamin*,
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1 Chron. xi. particularly those in the Tribe of Judah, viz. *Bethlehem, Eram, Thecoa, Bethzura, Adullam, Gath, Mareza, Ziph, Adoraim, Lachis, Aseca, Zarea, Adjalon, and Hebron*; most of which Towns, and the memorable Actions done in them, are mentioned before.

Abijah, or *Abia*, began to reign in the 18th Year of *Jeroboam* his Adversary, and reigned three Years, 1 Kings xv. 2 Chron. xvii. He conquered all the Country from *Bethel* to *Ephron*; then came back to *Jerusalem*, and took unto him 14 Wives, and begat 20 Sons and 16 Daughters, 2 Chr. xiii.

Asa began his Reign about the End of the 21st Year of *Jeroboam* King of *Israel*. He governed *Judah* with great Commendation 41 Years, overcame the *Ethiopians* in a Battle in the Valley *Zephatba*, 2 Chron. xiv. pursued them to *Gezar*, and recovered many Cities which they dwelt in: After which he returned to *Jerusalem*, and offered to the Lord of the Spoils he had taken, 700 Oxen, and 7000 Sheep, 2 Chron. xv.

Serah was a noble Prince, and govern'd all *Libia* and *Ethiopia*, who came against *Asa* to the Valley *Zephatba* in *Judah*, 1200 Miles, but made a shameful Retreat, 2 Chron. 15. For it is reported he brought 1,000,000 of Soldiers that bore Armour, and 300 Chariots, which were dispersed, and most of them died miserably; as did that great Army of *Xerxes*, which consisted of 1,700,000: From whence it may be conculded, that it is not the Strength of Man that delivers him, but the Lord.

Jehosaphat signifies the Judge of the Lord. He began in the first Year of *Abab*, 1 Kings xxii. He reigned from the 35th to the 60th Year of his Age; for the most Part, behaving in a pious, affable, and good Manner. He was with *Abab* King of *Israel*, when he was slain, 2 Kings xxii. 2 Chron. xviii. came to *Jerusalem*, and then went to *Beersheba*, the uttermost Part of his Kingdom South, to instruct the People in the Law. From whence he passed through Mount *Ephraim*, the opposite Bounds North, 2 Chron. xix. and so to *Jerusalem*, instructing his People throughout his Dominions in Piety and the true Worship of God, in every City ordaining Judges, Governors, Magistrates, Procurators, and Assessors, committing to their Discretion the deciding of all Controversies, saying, *Take heed what you do; for the Office which you have taken upon you is not human, but divine; and as you judge, so shall you be judged, for the Lord is with you in Judgment: Wherefore, do all Things with Diligence, and in the Fear of the Lord; for with the Lord there is no Iniquity, nor Respect of Persons, neither taketh he any Bribes.* And the King himself remained chief Judge in *Jerusalem*, to whom any might appeal from the inferior Judges, 2 Chron. xvi.

He went with his Army to *Tecoa*, six Miles, where, by fervent Prayers, the sounding of Trumpets, and other musical Instruments, he obtained a memorable Battle against the *Moabites, Ammonites, and Idumeans*; for the Lord turned the Weapons of them one against another: And *Jehosaphat* pursued them three Days with great Slaughter, and returned with a mighty Spoil, and went into the Temple with Psalteries, Harps, Timbrels, and great Joy, praising God, 2 Chron. 20. But the Felicity of *Jehosaphat* changed on a sudden; the froward and adverse Frowns of Adversity seized upon his Prosperity, for joining with that wicked and impious King of *Israel, Ahaziah*, upon Condition to build a certain Navy of Ships at *Exeongaber*, to fetch Gold

Gold from *Tarshish*, and other Places in *India*; he displeased the Lord, and there arose a Tempest, which beat down the Works and destroy'd the Navy; afterward he went with *Jehoram*, King of *Israel*, to war against the *Moabites*, 2 *Kings* iii. and then returned to *Jerusalem*, where he died, and was buried, 2 *Kings* xxii. 2 *Chron.* xxi.

Joram, at the Time his Father made his Expedition against *Mesa*, King of the *Moabites*, was crowned King in the 5th Year of *Jehoram* King of *Israel*, anno mundi 3055, before Christ 913 Years. He reigned with his Father *Jehosaphat* two Years, and after his Decease six; but when he was 40 Years old, died miserably, 2 *Kings* viii. 9. For about the Beginning of his Reign, he went to Mount *Seir*, where he used such extreme Cruelty towards the *Edomites*, who at this Time were his Subjects, that they fell from him, and chose them a King of their own, 2 *Kings* viii. So he returned to *Jerusalem*, and there cruelly put to Death his own Brothers: But God stirred up against him the *Philistines* and *Arabians*, who broke into *Judah*, and destroy'd it with Fire and Sword. They went into *Jerusalem*, and took away all his Substance and Riches, and put his Children to the Sword, all but *Joachas*, also called *Ahaziah*, and carried away his Wives Captive into *Arabia Felix*, near *Ethiopia*, 1200 Miles: Then the Lord struck him with extreme Pains in his Bowels, of which, after two Years he died, and was buried without any Fueral Pomp near the King's Tower, being unworthy to be buried in the Sepulchre of the rest of the Kings, because he so much degenerated from *David* his Predecessor, 2 *Kings* viii. 2 *Chron.* xxviii.

About the Beginning of the second Year of this King's Reign, *Elias* the Prophet was taken up into Heaven.

Ahaziah succeeded his Father *Joram*: He went to Battle with *Joram* King of *Israel* against the *Syrians*, and had a Wound in a Battle against *Hazael*, and lay sometime at *Jezreel*, to be cured. After this he went with *Jehoram* to meet *Jehu*, the Captain of the Host, who shot *Jehoram* with an Arrow in the Field of *Naboth*, of which he died; wherefore *Ahaziah* to save his Life fled; but *Jehu* pursued him so close that he wounded him also, as he ascended an Hill near to *Fiblea*; but he got to *Megiddo*, 48 Miles North of *Jerusalem*, where, as *Josephus* saith, *Lib. Ant.* 9. he caused his Wounds to be dress'd, and went to *Samaria*; and to save himself, went from one City to another, till at last he was found, and brought back to *Megiddo*, 14 Miles, and, by Order of *Jehu*, was slain, 1 *Kings* viii. From thence his Body was carried to *Jerusalem* and buried, 2 *Kings* viii. 2 *Chron.* xxii.

Athalia, a wicked Queen, was Sister to *Abah*, Daughter to *Omri*, and was married to *Joram*, Son of that good King *Jehosaphat*, when he was but 17 Years of Age. After the Death of *Ahaziah*, killed by *Jehu*, in the 23d Year of his Age, she usurped the Kingdom, and reigned with great Tyranny almost seven Years, killed all the Heirs of the Kingdom, only *Joas*, one of *Ahaziah*'s Sons, saved by the Policy of *Jehoshabath*, Sister to *Ahaziah*, who stole him from amongst the rest of the King's Sons, and put him to nurse in her Bed Chamber; and he was with them in the House of God six Years; and in the seventh, one *Jehojada* waxed bold, and proclaimed *Joas* King, being the lawful Heir, anointed him in the Temple; and

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and after they had slain *Athalia*, he succeeded to the Government, 2 Kings xi. 2 Chron. xxiii.

Joas reigned 40 Years, and did that which was acceptable in the Sight of the Lord all the Days of *Jehojada* the Priest; but after his Death fell into evil Courses, and caused his Son *Zachariah* to be stoned to Death in the Upper Court of the Temple; for which Ingratitude the Lord stirred up the Syrians, who invaded *Judea*, and spoiled the City of *Jerusalem*; in which War all those that stirred up the King to Idolatry were slain; and a while after some of his Courtiers killed him as he lay sick in his Bed, and buried him in *Milo*, the City of *David*, 2 Kings xii.

Amaziah was 25 Years of Age when he was enthroned by his Father, and ruled one Year while he was sick, and 28 after his Death. He went with his Army from *Jerusalem* to *Saelag*, 40 Miles South; and in the Valley of *Salt*, put to Death a Multitude of the *Idumæans*, took this strong Town, and called it *JoElal*, i. e. the Year of our Lord, because God in that Place heard his Prayer. Near this Place he commanded 10,000 *Idumæans*, taken in War, to be cast headlong from the Top of an high Rock, which shatter'd their Bones to Pieces, 2 Kings xiv. Then returned to *Jerusalem*, and began to worship the Gods of the *Idumæans*, which he brought along with him, 2 Chron. xxiv. After which he went to *Bethsemes*, four Miles, there was overcome by *Joas* King of *Israel*, chap. xxv. who carried *Amaziah* Captive to *Jerusalem*, 2 King xiv. From whence he fled to the City *Lachis*, and there was slain by his own Servants, 2 Chron. xxv. and his Body was brought and buried in the City of *David*, 2 Kings xiv. 2 Chron. xxv.

Azariah, or *Uzziah*, succeeded his Father: He did those Things at first that pleased the Lord, and the Lord blessed him. He began his Reign when he was 16 Years old, and reigned 52 Years. He took several large Cities and Towns, fought against and conquered the *Philistines*, *Arabians*, and *Ammonites*, 2 Chron. xxvi. And then returned to *Jerusalem*, lifted up with the Prosperity of Fortune; and not content with his Regal Dignity, he endeavoured to have chief Authority over the Priests also, and went into that Part of the Temple where the Altar of sweet Incense stood, where it was lawful for none to go but the Priests, and there took upon him to offer Incense; but as he was offering, the Lord struck him with Leprosy, and his Son *Jotham* reigned in his Stead; but he soon died, and was buried in the King's Garden at *Jerusalem*, and not in the Sepulchre of the Kings, 2 Kings xv. 2 Chron. xxvi.

Jotham began to reign when 25 Years of Age: He built and adorned the House of the Lord: He went and invaded the Country of the *Ammonites*, and conquered and made the whole Land pay Tribute, even 100 Talents of Silver of the common Weight, 10,000 Measures of Wheat, and 10,000 of Barley yearly, which held three Years: He went back from the Land of the *Ammonites* to *Jerusalem*, 60 Miles, where, after he had adorned the Temple with many princely Buildings, he died about the 41st Year of his Age, 2 Kings xv.

Abaz succeeded his Father, and reigned wickedly 16 Years, 2 Kings xvi. 2 Chron. xxviii. worshipped Idols, burnt his Son in the Valley of *Gebinnon* as an Offering unto *Moloch*; wherefore God stirred up *Rezin* King of *Syria*, and

and *Pekah* King of *Israel*, who wasted and destroy'd his Kingdom, and in a Battle conquered him, and put 120,000 of his Men to the Sword. *Rezin* went and took *Elatb*; so that he lost more than his Father had gotten. Being thus suppressed, he sent to crave *Tiglassé Phulasser*, King of the *Affyrians*, at whose Request he sent a great Army from *Nineveh* to *Damascus*, 520 Miles, and there overcame *Rezin*, and put him to Death, and took Captive 242,000 of the People of *Damascus*, and sent them to *Cyrene*, a Country in *Africa*, 2 *Kings* xvi. Then he came to *Damascus* to meet his Friend *Tiglatb Phulasser*, to rejoice with him for his happy Victory, he saw an Altar there, very glorious, and sent *Urijah*, the Chief Priest to take a Draught, and erect one like it at *Jerusalem*, 2 *Kings* xvi. But yet he continued in his Impiety and Idolatry, without any Regard or Fear of God; therefore the Lord stirred up more Enemies, viz. the *Idumæans*, who took many of them Captive; and the *Philistines*, who enter'd into the South Parts of *Judab*, and took *Bethsémes*, *Adjalon*, *Timnah*, *Socho*, *Gederth*, and *Gimso*, with their Villages. Thus *Abaz* all the Days of his Life did Evil in the Sight of the Lord, for which God punished him and all the Land; and in the 16th Year of his Reign he died, and was buried with his Father in the City of *David*.

Ezekias was born when his Father was but 13 Years of Age, which made it a Question whether he should succeed his Father or not in the Kingdom as lawful Heir: For according to the Course of Years and Chronology of Scriptures, we may find, that from the 13th Year of *Abaz*, to the first Year of the Reign of *Ezekias*, make just 15 Years: Therefore *Ezekias* began to reign about the End of the third Year of *Hosea*, King of *Israel*, 2 *Kings* xix. A. M. 3222, being 25 Years old, a little before *Esther*, as appeareth 2 *Cbr.* xxix and governed the Kingdom with great Commendation 29 Years. First, he went to *Gaza*, and overcame a great Army of the *Philistines*, and recovered the Cities his Father had lost, according to that in the Prophet *Isaiab* chap. xv. 2 *Kings* xviii.

From *Gaza* he came to *Jerusalem*, 44 Miles, and broke down the Places of Idolatry, and the Brazen Serpent made by *Moses* in the Wilderness, and called it *Nebustan*, a Brazen Thing, that hath nothing in itself of a Divine Nature, and could neither profit nor hurt; therefore ought not to be worshipped. It was to be kept in Memory of that Sign of God shewed unto the Children of *Israel* in the Desert, when they were bitten and stung to Death by fiery Serpents, for looking upon this Brazen Serpent they were healed; but because of the Abuse thereof by the *Jews*, who turned it into Idolatry, it was broken to Pieces, *Num.* xxi. 2 *Kings* xviii.

In the 14th Year of his Reign, *Sennacherib*, that mighty Emperor of the *Affyrians*, having taken many Cities and Towns in the Holy Land, would also have besieged *Jerusalem*, and sent from *Lachish*, *Thartan*, *Rabfarim* and *Rabsacha*, three mighty Princes, Ambassadors, with a great Train to attend them; these Men went about the City, to see in what Part it was most subject to Battery, and might easiest be got; so when they came to the Conduit of the Upper Pool, by the Path of the Fullers Field, between the Fifth Gate and the Old Gate, in that Place where they might easiest be heard, they called to the King; but *Eliakim* the Son of *Hilkiah*, (which was *Hezekiah's* Steward) *Shebna* the Chancellor, and *Joab* the Son of *Asaph*, the Recorder,

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went upon the Wall; then *Rabfacha* utter'd blasphemous Words against the Lord: But *Ezekias*, when he heard what the Enemy had said, called all the Elders together, and sent for *Isaiab* the Prophet, the Son of *Amos*, and they went into the Temple of the Lord, and prayed. Wherefore the Lord heard their Prayers, and sent his Angel into the Camp of the *Affyrians*, and in one Night there were slain 18,500 Men, as they lay in their Tents before *Gibeab*, which at that Time they besieged 10 Miles S. W. This great Deliverance happened *Anno Mundi* 3253, at the End of the 38th Year of the Age of *Hezekiab*, God struck him with the Plague. God oft times tries the Patience of his Saints with sundry Afflictions; but yet at his fervent Prayers he was restored to Health, and his Days were lengthened 15 Years; at which Time the Sun went back ten Degrees, according to the Variation of the Shadow in the Dial of *Jerusalem*, 2 *Kings* xx. *Isaiab* xxxviii. 2 *Chron.* xxxii. after which, being about 54 Years old, he died and was buried with his Fathers.

Manasses was but 12 years old when he was crown'd King: He grew a great Idolater, and put the Prophets of the Lord to Death, with such like Tyranny in *Israel*; wherefore the Lord stirred up the *Affyrians* against him, who overcame him in a great Battle, and took him Captive, carried him bound in Chains from *Jerusalem* to *Babylon*, 680 Miles: But after being humbled by his Afflictions, he came to the Knowledge of himself, repenting of his former Evil, and prayed unto the Lord with Fasting: Wherefore the Lord took Compassion on him, so that the King of *Babylon* mercifully loosed his Bands, and sent him to *Jerusalem*; where he adorned the Temple with several fair Buildings, left his Idolatry, and to the Day of his Death worshipped the True God, died in the 50th Year of his Age, and was buried in the King's Garden, 2 *Kings* xxi. 2 *Chron.* xxxiii.

Amon succeeded his Father when 22 Years old. He reigned only two Years; for because of his exceeding Idolatry the Lord cast him off, and some of his Servants put him to death.

Josiah succeeded his Father when but 8 Years of Age, and governed *Israel* 32 Years with great Commendation, 2 *Kings* xxii. He went to *Bethel*, where, upon the Altar which *Jeroboam* built, he burnt the Bones of the Priests of *Baal*, as the Man of God, which came from *Judah*, had told *Jeroboam* 350 Years before, 1 *Kings* xiii. 2 *Chron.* xxxv. returned to *Jerusalem*, and celebrated the Passover with a solemn Feast, and a great Attendance, 2 *Kings* xxiii. 2 *Chron.* xxxv. In the last Year of his Reign he went with his Army to *Megiddo* against *Pharoab Necho* King of *Egypt*; in which Battle he was slain with an Arrow in the 39th Year of his Age, and his Body was carried back to *Jerusalem*, where with great Lamentation it was honourably buried. 2 *Kings* xxiii. 2 *Chron.* xxv.

Jeboahaz succeeded his Father in the 23d Year of his Age. He reigned only 3 Months; for he went to *Riblah*, a City in the Tribe of *Naphtali*, 8 Miles, where he was taken Prisoner by *Pharoab Necho*, 2 *Kings* xxiii. from whence he was led Captive by that Prince, bound in Chains, back to *Jerusalem*; who there appointed *Jeboiakim*, his elder Brother, to reign in his Place, 2 *Kings* xxiii. 2 *Chron.* xxvi. From *Jerusalem* he carried him to *Memphis*, the Metropolis of *Egypt*.

Jehoiakim governed 11 Years, was made King at 25, and paid to *Pharaoh* 100 Talents of Silver and a Talent of Gold for his Kingdom. He continued in Idolatry, and was sharply reprov'd by *Jeremiah* the Prophet, at which he was offended, and sought his Life. Wherefore the Lord stirred up *Nebuchadnezzar*, the second of that Name, Emperor of the *Assyrians* and *Babylonians*, who, in the 11th of this King's Reign, came to *Jerusalem*, and took him Captive, tied in Chains, to have carried him to *Babylon*; but changing his Resolution, caus'd him to be put to Death, and cast out into the Fields of *Jerusalem* for a Prey to wild Beasts, *Jer. xxii. 2 Kings xxiii.*

Jehoiachin succeeded his Brother *Jehoiakim*, and began his Reign in 3351, and reigned only 3 Months, and 10 Days; which was about the 8th Year of *Nebuchadonozor* the Great; at which Time he was led Captive from *Jerusalem* to *Babylon*, together with *Mordicai*, and many other Nobles, which were 680 Miles, 617 Years before Christ, *2 Kings xxiv. 2 Chron. xxxvi. Esther ii. Jer. lli.*

Zedekiah, the 19th and last King of *Judah*, was Son to good *Josiah* (yet an impious Tyrant) who, by the Permission of *Nebuchadonozor* the Great, was King of *Judah* after his Brother, at 21 Years began to reign, in 3352, and 616 Years before Christ, and reigned 11 Years, *2 Kings xxiv*; in the 11th Year of whose Reign *Jerusalem* was taken by *Nebuchadonozor* the Great, Emperor of the *Babylonians*. Wherefore *Zedekiah*, to escape the Brunt of the War, fled from *Jerusalem* with all possible Speed to *Jericho*, *Jer. xxxix. 5.* But upon the Plain near the City *Jericho*, he was overcome by the Princes of the *Chaldeans*, was carried to *Riblah* to *Nebuchadonozor*; who, after he had put all his Children to death before his Face, put out both his Eyes, and led him Captive to *Babylon*, where he died miserably, *2 Kings xxv.*

Nebuchadonozor began to lay Siege in the 9th Year of *Zedekiah*, in the Winter Time, *Anno Mundi* 3860, upon the 10th Day of the 10th Month *Tebeth*, which answereth to the 27th of *December*, which Day the *Jews* to this Day observe as a Fasting Day. See *Jer. xxxix. 5. 2 Kings xxv.* Upon the 9th Day of the 4th Month *Thamus*, which agreeth with the 10th Day of *July*, the City was taken, and *Zedekiah* put to Flight. Upon the 7th of the 5th Month *Ab*, *Nabuzaradan*, chief Captain of the Army, was sent back by the Emperor, and he destroyed and burnt the Houses and Buildings of *Jerusalem*, *Jer. lli.* Upon the 10th Day of the 5th Month *Ab*, which answereth to the 9th of *August*, being the Sabbath Day, the Temple of *Jerusalem* was set on Fire, *Jer. lli. de Bello Judet, Lib. 1 Cap. xxvi. 27.* This first Captivity, and Destruction of this noble City, happened in 3362, before Christ 606 Years, 390 being ended from the first Year of *Jeroboam* King of *Israel*, who set up the Golden Calves, and caus'd them to be worshipped. According to the Prophecy of *Ezekiel, chap. iv.* the Sins of *Jeroboam* should be grievously punished upon the People of *Judah*. And from the End of the 13th Year of *Josiah*, wherein *Jeremiah* first began to prophecy, until this Year in which the Children of *Israel* were carried away Captive to *Babylon*, are numbered 40 Years; which, by *Ezek. chap. 4.* are called the Years of the Iniquity of *Judah*, because so long the *Jews* did contemn and despise the Admonitions of the Prophet *Jeremiah*.

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Babylon, by the *Chaldeans*, is called *Shinear*; which Place *Nimrod*, the first great Commander of the World, built 30 Years after the Flood. He endeavoured to conquer all his Neighbours, according to *Berosus*, lib. 4. *Nimrod* was accounted the Son of *Jupiter Belus*; and being angry with the holy Priests of that great God *Jehovah*, came with his Colony and People into the Field of *Shinear*, where he built this City, and laid the Foundation of a great Tower, made of Brick and Bitumen, lest a second Deluge should destroy it: But the Lord turned their Enterprizes into Evil, and divided their Language, so that their Minds, Manners, Understandings, Studies, and principal Actions, were utterly changed; from whence the City was called *Babylon*, i. e. a City of Division. *Josephus*, lib. 1. cap. 9. bringeth in a Saying of one of the ten Sybils (Women that had the Gift of Prophecy) which was, *That when all Nations of the Universe were of one Language, they should build an exceeding high Tower, as tho' they would have ascended by it into Heaven: but the Lord with a great Tempest, and dividing their Tongues, subverted their Enterprize; from whence it was called Babylon.* *Strabo* saith it was in the Compass of 380 Furlongs, i. e. 48 Miles; that in the Walls stood 100 Gates, and that the River *Euphrates* ran thro' it. This *Nimrod* was enrolled among their principal Gods, giving him the Name of *Saturn*. *Berosus* saith, that the *Babylonish Jupiter* succeeded this *Nimrod*, and after him *Ninus*, or, as some would have it, *Nimrod II.* and, after him, his Wife *Semiramis*, one of the manliest and most resolute Women we read of. Each added much to the Beauty and Magnificence of this Place. In the great and mighty Tower stood the Temple of *Belus*, and his Sepulchre, not far from it in a Chapel, wherein was the Statue of *Jupiter*, all of pure Gold, worth 800 Talents, with several other Altars, Statues, &c. of pure Gold.

This City was afterwards taken by *Cyrus*, first Emperor of *Persia*, anno mundi 3431, before Christ 536, in the 70th Year of the Captivity of *Israel* and *Judah*, according to the Prophecy of *Jeremiah*, having triumphed over the Nations of the Earth 1600 Years, being then wasted and destroyed by *Cyrus*, and shortly after utterly ruined and laid waste by *Xerxes*, the fourth Emperor of the *Persians*; and so continueth to this Day, as *Strabo* saith. Where then, O World, is thy Prosperity; or Riches, thy Glory, since in one Hour thou art consumed, in the other left desolate! Some Merchants have reported, that the Place where *Babylon* stood is become very stony and unfruitful, and that there stands the Ruins of a Tower, which the Inhabitants of *Pelugo* (a little Village upon the Banks of the *Euphrates*, at a little Distance) call the Tower of *Daniel*; in which was the Chamber where he used to pray to the Lord three Times a-day, the Windows whereof looked towards *Jerusalem*, *Dan. vi.* They likewise say, that there remain Arches of a Bridge which *Semiramis* built, and the Foundation of the great Tower, whose Top would have reached to Heaven, being in Compass two Miles, but not very high; and that in the Ruins are so many venomous Creatures, none dare approach near it; being so hateful to God, so it is hurtful to Man to this Day.

Phul Belochus, the first King of the *Affyrians* that fought against *Israel* and *Judah*, began to reign, 2 *Kings* xv. among the *Babylonians*, anno mundi 3148, and govern'd 40 Years.

Tiglab Phulasser succeeded his Father, and made a Conquest of all *Galilee*, and carried away the Children of *Israel* Captives into *Affyria*. He reigned 25 Years, 2 *Kings* xv. 2 *Chron.* xxviii.

Salmanasser, who *Ptolomeus*, that excellent Mathematician, calleth *Nabonassar*, began to reign Feb. 26, A. M. 3221, before Christ 747, and reigned ten Years. He made a Conquest over *Hosea* King of *Israel*, for denying to pay him Tribute; and, after three Years Siege, destroyed *Samaria* with Fire and Sword, conquering all the Country round, 2 *Kings* xvi.

Senacherib succeeded his Father, and reigned seven Years. He endeavoured to carry the rest of God's People into Captivity, as we may read in the History of King *Hezekiah*. Hearing the *Ethiopians* had invaded his Country, he sent the second Time to *Jerusalem*, where he blasphemed the Lord; and the Lord was offended, and sent his Angel, who, in one Night, destroyed 185,000 of his Army. This sudden and unexpected Evil falling upon him, in great Fear he returned from *Lachis* to *Nineveh*, 692 Miles; from whence he brought his Army, and was there slain by his Sons in the Temple.

Assarhaddon succeeded his Father, and reigned ten Years in *Nineveh*, the chief City of the *Affyrians*. *Merodach*, a *Chaldean*, rebelling against *Senacherib*, continued his Government in *Babylon* eleven Years, i. e. one Year of *Senacherib*'s Reign, and all the Reign of *Assarhaddon*, his Son; in which Time he conquer'd the *Affyrians*, and made them subject to the Empire of the *Babylonians*. In the 12th Year of the Reign of *Hezekiah*, *Assarhaddon* died, anno mundi 3247.

Merodach, first Emperor of the *Babylonians*, was Son of *Baladan*, Prince of *Babylon*, who ruled at the Time that *Senacherib* had the Overthrow in *Judah*; at which Time he took upon him the absolute Command of the City and whole Empire, anno mundi 3136, before Christ 732: And after the Death of *Assarhaddon* he became Emperor of all *Affyria*, and reigned after that 40 Years.

Ben Merodach succeeded his Father, and reigned 21 Years.

Nebuchadnezzar, or *Nebuchadonozar*, was the most potent King of all the *Babylonians*, and obtained the chief Command, anno mundi 3309, before Christ 659 Years. He reigned 35 Years, and held his Court sometimes in *Babylon*, and sometimes in *Nineveh*, *Judges* i. He made War with *Pharaoh Necho*, King of *Egypt*, 2 *Kings* xxv. 2 *Chron.* xxxv. in the Valley *Megiddo*, where *Josias* was slain. *Herodotus*, lib. 2. mentioning the Battle, calleth this Place *Magdalum*, of which *Jeremy* also speaketh: But they were Towns in the Tribe of *Manasses*, near to the Plain where this Battle was fought; in which Country *Mary Magdalen* was born.

Nebuchadnezzar, or *Nebuchadonozar* the Great, which *Ptolemeus* calleth *Nebupollasser*, second of that Name, created Emperor of *Babylon* while his Father was alive, in the third Year of *Joachim*, King of *Judah*. He came to *Jerusalem*, and besieged it so vigorously, as obliged *Joachim* to pay him Tribute for 37 Years: And, as *Berosus* saith, lib. 3. a little after, in 3344, before Christ 624, he went with his Army against the *Syrians*, *Phoenicians* and *Egyptians*, that rebelled, from *Babylon* to *Carchemis* in *Syria*, where he overthrew *Pharaoh Necho*, *Jer.* xl. *Herod.* lib. 2. then went to *Jerusalem*,

lem, and took *Daniel* and his Companions Captives, and brought them to *Babylon*; then he went to *Pelufio*, 112 Miles, and conquered all the Land of *Egypt*, put to Death *Pharaoh Necho*, and made *Psammeticus*, his Son, King in his Stead. *Jeremiah* told of this War, *chap. xxv. 26*. From *Pelufio* he returned to *Babylon*, 800 Miles; and soon after his Father died, and he succeeded, and reigned 414 Years. In the 11th Year of *Joachim* he went again from *Babylon* to *Jerusalem*, and, by Policy, took that City, and put the King to Death, according to the Prophecy of *Jeremiah, chap. xxii. 2 Kings xxiv.* and, after he had made *Jechonias*, his Son, King, returned to *Babylon* again. In three Months after he went the third Time to *Jerusalem*, fearing *Jechonias* would rebel and revenge the Death of his Father; and, in the eighth Year of his Reign, took *Jechonias*, *Marodoché*, and 3000 of the Nobility of the *Jews*, and carried them Captives to *Babylon, 2 Kings xxi. 2 Chron. xxxvi. Esth. ii.* Nine Years after he came the fourth Time to *Jerusalem*, and besieged the City, because of the Impiety and Rebellion of *Zedekiah*, King thereof. During this Siege he took divers Towns, *Jer. xxxiv. Pharaoh* coming with an Army out of *Egypt* to *Zedekiah*, he raised his Camp, and went into *Egypt* eight Miles, which obliged *Pharaoh* to return. In the Emperor's Absence *Jeremiah* foretold the Destruction of the City, and would have fled thence into the Tribe of *Benjamin*; but, in the Way, was taken in the Gate of *Benjamin*, and cast into Prison, *Jer. vii.* A while after *Nebuchadnezzar* returned out of the Desert of *Zur*, where he went to meet the *Egyptians*, and utterly destroyed the City of *Jerusalem*, and carried away the Vessels and Ornaments of the Temple to *Babylon, 2 Kings xxv. 2 Chron. xxxvi.* From *Jerusalem* he went to *Riblah*, in the Tribe of *Naphtali*, eight Miles, where he put out *Zedekiah's* Eyes, and killed his Children, *2 Kings xxv.* After which he went and destroyed *Tyrus*, according to the Prophecy of *Ezekiel, chap. xxvi.* so went thro' *Egypt*, 480 Miles, conquering all the Countries and Provinces as he went along, even the *Ammonites*, *Moabites*, *Philistines*, *Idumeans*, and *Egypt* itself, and made them tributary to him, *Isa. xv. 16, 19. Jer. xli. 47, 48, 49. Ezek. xxv. 29.* From *Egypt* he returned to *Babel*, 960 Miles; and from that Time till his Death he was Emperor of all these Kingdoms.

In the second Year of his Empire *Daniel* expounded unto him his wonderful Dream, under the Similitude of an Image, setting forth the Condition of the four Monarchies of the World, *Dan. ii.* Not long after he caused *Shadrach*, *Meshech*, and *Abednego*, to be cast into the fiery Furnace, because they refused to worship the golden Image which he had set up, *Dan. iii.* Also this *Nebuchadnezzar*, for his great Pride and Arrogancy, was by God struck mad, and in a deep Melancholy, under which Disease he continued for the Space of seven Years, tied in Bonds and Chains, running up and down like a Beast, and feeding upon Grass and Roots, until he came to understand that God, the Governor of Heaven and Earth, had the disposing of Kingdoms and Governments, giving them to whom he listed, and again taking them away: At the End of which Time he was again restored to his Understanding and Empire, and afterwards beautified the City of *Babylon*. Having reigned 43 Years, he died, and was buried beside his Father in the City, *anno mundi 3387*, before Christ 581, having travelled 7892 Miles.

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The City of *Pelusia*, before mentioned, was built by *Peleus*, the Father of *Achilles*, from whence it took its Name. Not far from this City, in the Mountain *Casius*, upon the Borders of *Arabia Petrea*, where the Temple of *Jupiter Casius* stood, is to be seen the Tomb of *Pompey* the Great, beautified and adorned by *Adrianus Cæsar*, as *Capitolinus* saith. At this Day this City is called *Damaita*. You may read of it *Ezek. xxx.*

Tyrus, or *Zor*, was situated upon a high Rock, compassed about with the Mediterranean Sea, 106 Miles North of *Jerusalem*, and a famous Mart Town for all the Holy Land. By the Description of *Ezekiel* it seems to have been much like unto *Venice*, *Ezek. xxvii. Jer. xx. Isa. xxvii. 28.* Many other Prophets prophesied against this Town, saying *Out of the Land of Kitchim, i. e. from Macedonia, the Destroyer of Tyrus should come*; as after happened: For *Alexander* the Great, King of *Macedon*, besieged that Town, and in the seventh Month took it; for the obtaining whereof he was constrained to fill up the Sea which compassed it about, containing 700 Paces, and made it firm Land for his Army to pass upon to the Walls of the City. In this Country the famous Civilian *Ulpian* was born; and, upon the Borders of *Tyrus* and *Sidon*, Christ cured the Daughter of a *Canaanitish* Woman of a Devil, *Mat. xv.*

Amilinus, evil *Moradach*, Son of *Nebuchadnezzar* the Great, succeeded his Father, *anno mundi* 3388, before Christ 580. In the first Year of his Reign he set at Liberty *Jechonias*, King of *Judah*, and gave to him the Title, Dignity, and Maintenance of a King, *Jechonias* being then 55 Years of Age, and 37 after he had been in Captivity, 2 *Kings ult. Jer. ult.* whence it is concluded by most, that this Emperor embraced the Doctrine of *Daniel* concerning the true God, as did his Father; who, by publick Edict, professed it to the whole State, and caused it to be published thro' his Dominions; and therefore shewed Favour to *Jechonias*: And from hence 'tis thought, that those which were impious Princes about him, called him *Amilinus*, i. e. the circumcised, evil, simple, and foolish *Moradach*. His Wife's Name was *Nitocris*, according to *Herod. lib. 1.* She set off many Buildings in *Babylon*, and was Mother to *Balthazar*, the last Emperor of the *Affyrians*, *Dan. v.*

Niriglissoroor, whose Sirname was *Regassar*, Emperor of *Babylon*, was Son-in-law to *Nebuchadnezzar* the Great, having slain evil *Moradach*, his Wife's Brother, reigned over the *Babylonians* and *Affyrians* four Years, as *Berosus* saith.

Labassardach succeeded his Father, and reigned only nine Months, dying without Male Issue.

Balthazar Nabonidus, the last Emperor of the *Babylonians* and *Affyrians*, whose Surname was *Labynitus*, the Son of evil *Moradach* and *Nitocris*, obtained the Empire, and reigned 17 Years, *anno mundi* 3415, before Christ 553. This is that *Balthazar*, saith *Josephus, lib. Ant. 10. chap. 13.* which *Daniel, chap. v.* calleth the Son of *Nebuchadonozar*; tho' indeed he was but his Son's Son, as may be gathered from *Jer. xxv. All Nations shall serve Nebuchadonozar, and his Son, and his Son's Son..* This Man, as he was celebrating a Feast unto *Venus*, amongst a great Number of his Nobility, he saw a Hand-writing upon the Wall, as we read, *Dan. v.* Some say, that at that very Time the City was taken by *Cyrus*, and he put to the Sword in those

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those Sports and Pastimes : However, certain it is he was slain at a Banquet, lost his Empire, and was the last of all the *Assyrian* Emperors.

Sisack was a proud and presumptuous Prince, first King of *Egypt* that fought against the Kings of *Judah*. He made War upon *Rehoboam*, the Son of *Solomon*. In the last Year of his Reign, and first of *Rehoboam's*, he came with 1200 Chariots, and 60000 Horse, from *Memphis* to *Jerusalem*, 244 Miles, and besieged the City, and took it; wasted it, and spoiled the Temple, took thence the Golden Shields which *Solomon* had made, and destroyed that beautiful House of his : From whence that Saying of his own was verified, *That it is a great Evil upon the Earth, for a Man to take Care to lay up Riches and Treasures in this World, yet knoweth not who shall inherit it* : For in less than 20 Years after, all his Labour and Pains were made desolate by this King, who returned with the Spoils of the Temple and City to *Memphis*; where the Lord struck him, the Year following, with a grievous Disease, of which he died miserably.

Pharaoh Necho, who made War upon *Josiah* King of *Judah*, was one of the greatest of all the *Egyptian* Kings, in the 13th Year of his Reign made War upon *Nebuchadnezzar* I. and in the Valley of *Megiddo*, near *Magdala*, fought a great Battle, wherein *Josiah* was wounded to Death. From this Valley he went to the River *Euphrates*, and fought a second Battle with *Nebuchadnezzar*, lost the Day, and was put to Flight, and fled to *Riblah*, in the Land of *Israel*, 320 Miles, in the Land of *Chamath*. Near to the Lake *Samachonites*, he overcame *Joachas*, King of *Judah*, and took him Prisoner, and led him bound to *Jerusalem*, and made *Joachim*, his Brother, King in his Place, then returned to *Memphis*. Four Years after he went to *Euphrates*, and was overcome a second Time by *Nebuchadnezzar*; who pursued him, took all *Egypt*, with himself, and made his Son King in his Stead; See *Jer. xxv. 26*.

E Z R A.

Question.

WHO wrote this Book?

A. *Ezra*, the Author, or *Amanuensis* of *Nehemiah*.

Q. What was *Ezra*?

A. A Priest and skilful Scribe of the Law of God, in bringing all Things in Church and State into a Conformity to the Rules thereof.

Q. Of what Nation was he?

A. A Jew, of the Family of *Levi*.

Q. How many Things do we generally learn by this Book?

A. Four.

Q. Which is the first?

A. The Truth of God's Mercy; according to his Promise, after seventy Years were expired, he delivered his People out of Captivity.

Q. By the Favour of whom?

A. Of *Cyrus* King of *Persia*, chap. 1.

Q. Who brought them home?

A.

A. Zerobabel and Ezra.

Q. What was Zerobabel?

A. He was a Captain and Leader of the *Israelites*, out of Captivity to *Jerusalem*, with *Joshua* the chief Priest with the holy Vessels, and a Commission to build the Temple, and establish the Government of the *Jews*.

Q. What is the second Thing we learn out of this Book?

A. Thankfulness, which ought to be in us for God's Benefits, as was in the *Israelites* after their Return, *chap. vii. 27.*

Q. What is the third?

A. The Care that we ought to have to establish true Religion by the Example of the *Israelites*, who never ceased till they had built the Temple of the Lord, and published his Laws, *chap. vi. 15.*

Q. What is the fourth?

A. When we are once planted in Peace, and have the Use of true Religion, to labour as the *Israelites* did for the Preservation of human Society, by seeing good Laws executed, *chap. x.*

Obs. Zerobabel carried the People of *Israel* from *Babylon* to *Jerusalem*, 680 Miles, in the first Year of *Cyrus* Emperor of *Persia*, in 3433, and in the seventh Year of his Government: He went then to *Susan*, thence to *Babylon*, so back to *Jerusalem*; and in the next Year, the Beginning of the second Month, or 21st of *May*, in the third Year of *Darius Hystaspis*, *Zerobabel* and *Joshua* began to build the Temple, and finished it in the sixth Year of the same King, who, after a Reign of 36 Years, was succeeded on the Throne of *Persia* by his Son *Xerxes*, whom he had by *Atossa*, the Daughter of *Cyrus*, the first Founder of the *Persian* Empire.

This *Xerxes* is the *Abasuerus* mentioned by *Ezra*, *chap. iv. 6.* in whose Reign the Enemies of *Judah* and *Jerusalem* wrote an Accusation to the King, telling him it was a rebellious City, &c. upon which he gave Commandment to cause these Men to cease building: But by their Application to *Artaxerxes*, the next Successor, the Rolls were searched, and the King finding the Degree of *Cyrus*, maketh a new Decree in 3511; and in the seventh Year of this King, *Ezra*, to whom this Commission was granted, came to *Abawa*, a River near *Babylon*, where he assembled a great Multitude of the *Jews*, and from thence he sent proper Persons into the *Caspian* Mountains in *Chaldea*, to invite such *Jews* as could be found there, of which were principally the *Levites* in Captivity; and being thus met together, he then, in a solemn Manner, celebrated a Fast unto the Lord, and, by fervent Prayer, besought his Aid and Furtherance in their Enterprize; and on the twelfth of the Month *Nisan*, set forward for *Jerusalem*, where they arrived in Safety on the first Day of the fifth Month, having spent four Months on their Journey, *chap. vii. 9.* On his Arrival, he delivered up to the Temple his Offerings, which had been made to it by the King and his Nobles, and the rest of the People of *Israel* that staid behind. And then having communicated his Commission to the King's Lieutenants and Governors, throughout all *Syria* and *Palestine*, he betook himself to the Execution of its Contents; which fully authorized him to settle both the Church and

and State of the *Jews* according to the Law of *Moses*, and to appoint Ecclesiastical and Civil Officers, Princes and Governors, as himself thought proper; also Judges to punish Offenders according to the Demerits of their Crimes. With all this Power was *Ezra* invested, and he continued to execute it with Fidelity for the Space of 13 Years, till *Nehemiah* arrived with a new Commission from the *Persian* Court for the same Work; after which *Ezra* continued to do the same Things by the Authority of the new Governor, as he had done before by his own; and by their thus joining together in the same holy Undertaking, and their mutual Assistance of each other therein, it exceedingly prospered in their Hands; till at length, notwithstanding all Opposition, both from within and from without, it was brought to full Perfection 49 Years after its Commencement by *Ezra*.

N E H E M I A H.

Question.

What was Nehemiah?

A. A *Jew*, Cup-bearer to *Artaxerxes*, and a Man in great Favour with the King.

Q. How did Nehemiah obtain Favour of the King.

A. By Prayer and Fasting he procured it from God.

Q. What learn we by that?

A. That the Hearts of all Men are in God's Hands, and that it is he that gives Man Acceptance in the Eyes of Men.

Q. What was his Disposition?

A. He feared God, and desired the Good of his Country.

Q. How did that appear?

A. First by his daily Prayers; next, by the Lamentation he made for their Misery, *chap. xiv.* and lastly, by obtaining the Means to help them.

Q. He did not then, as many do in these Days, say, God help them only, and so forget the Misery of his Brethren; but

he laboured to give them Succour?

A. He did; and procured a Licence of the King to get Provision for the Repairing of *Jerusalem*, *chap. ii. 8.*

A. Who hindered him in his Work?

A. *Sanballat* the *Horonite*, and *Tobiah* the *Ammonite*.

Q. For what Cause?

A. Upon Malice.

Q. What do we learn thereby?

A. That the Devil and his Instruments still lie in wait to hinder virtuous Actions.

Q. How did they hinder the Jews?

A. By raising War upon them.

Q. Did the Jews then leave off their Enterprize?

A. No, they laboured with one Hand, and held the Sword in the other, *chap. iv. 17.*

Q. What doth their Diligence teach us?

A. In re-edifying our Souls, and building up our Spiritual Man;

Man; to practise the Deeds of Charity with one Hand, in the other to hold the Shield of Faith, to keep off the Assaults of the Devil and his Instruments.

Q. What did Nehemiah repair in Jerusalem?

A. The Wall of the broken Building.

Q. What else?

A. Decay'd Religion, and Corruption of Manners, chap. xiii.

Q. Was Nehemiah the sole Manager of this weighty Affair?

A. No, he was assisted by his

faithful Friend *Ezra*, who before had the Government.

Q. What doth Nehemiah signify?

A. Comfort, and was a Type of our Lord Jesus Christ: For as he was sent to the dispersed Jews, to comfort and restore them into their own Country, and build Jerusalem; so Christ, our Comforter, was sent by his Father from the Throne of Heaven to refresh and comfort us by his Doctrine, and gather the dispersed Members of his Church into one Communion.

Obs. Nehemiah had an exceeding great Tendernefs for the Country of his Fathers, tho' he had never seen it himself. One Day, as some Jews, who were newly come from Jerusalem, acquainted him with the calamitous State of that City, namely, that its Walls were beaten down, its Gates burnt, and that the Jews were become a Reproach among all Nations, he was so affected with this Account, that he devoted himself to Fasting and Prayer, and humbled himself before the Lord, that he might be favourable to the Design he then conceived of asking the King's Permission to rebuild the City. The Course of his Attendance at Court being come, he presented the Cup to the King according to Custom, but with a sad dejected Countenance; which the Persian Monarch took Notice of, and reproved Nehemiah for it, who immediately discovered to him the Cause of his Disquiet: at which Artaxerxes gave him Leave to go to Jerusalem, and to repair its Walls and Gates, in the 20th Year of his Reign, anno mundi 3524, upon Condition that he returned at the Time appointed. Nehemiah received a Letter of full Power, and went from Susan to Jerusalem, 920 Miles, and repaired the Walls and Gates in 52 Days, Neh. xii. 6. And when he had govern'd Judea 12 Years, he returned to his Master, according to the Order, at Susan, who suffered Nehemiah, at the End of his Reign, to go again to Jerusalem; where he died in Peace, having govern'd the People of Judah for the Space of about 30 Years.

E S T H E R.

Question.

WHO wrote this Book of Esther?

Answer. King Ahasuerus's Chronicler, and chiefly contains the History of the Queen.

Q.

Q. What was Esther?

A. A poor Maid.

Q. How was she advanced?

A. To be the Wife of a King.

Q. For what End?

A. To protect the Jews, her Countrymen, and to confound the Pride of Haman, their Enemy.

Q. What was Mordecai?

A. Cousin German to Esther, and her Nursing Father.

Q. What Vices do we learn to shun by the Contents of this Book?

A. Disobedience of Wives to their Husbands.

Q. By the Example of whom?

A. Of Vashti, Abasuerus's Queen, that refused to come to him when he sent for her.

Q. What was her Punishment?

A. She was banished the King's Company for ever.

Q. What else?

A. Not to buy Sin with the Price of Money.

Q. By the Example of whom?

A. Of Haman, that would give the King Ten Thousand Talents of Silver to have the Jews destroy'd, chap. iii. 9.

Q. What else?

A. Not to harbour Pride and Contempt in our Hearts.

Q. By the Example of whom?

A. Of the same Man that wished the Death of every one that did not salute him.

Q. What was his Punishment?

A. He was hanged himself upon the Gallows which he made for another Man, chap. vii. 20.

Q. What Virtues do we learn out of this Book?

A. To observe Temperance in our Feasting.

Q. By the Example of whom?

A. Of Abasuerus, that commanded during his Feast no Man should be compelled to drink more than what he pleased, chap. i. 8.

Q. May not Christians be ashamed of this?

A. Yes; because he that was a Heathen thought it Sin to carouse; but we that know God, make it no Conscience to be drunk.

Q. What learn we else?

A. The fearless Courage and Resolution of zealous Women.

Q. By whose Example?

A. Esther, that hazarded her Life for her People with this Resolution, If I perish, I perish, chap. iv. i. 6.

Q. What Types and Allegories are in this Book of Esther?

A. Four very remarkable ones.

Q. Which is the first?

A. Mordochius, or Mordecai, signifies Bitterness, and contrite; Esther, a Virgin kept from the Bed of Man, an Image of the Church, hath a Mordecai for her beloved Spouse, even Jesus Christ.

Q. What is the second?

A. Abasuerus, a noble Captain, typically represents God the Father. As the Emperor had the Command of 27 Provinces; so God our heavenly Father is the Emperor of all the World.

Q. What is the third?

A. The disdainful Queen Vashti, may be a fit Type of this

this wicked World, in respect of her Pride, and Excess in Drinking, Prodigality, and Luxury, contemning the King and Lord thereof.

Q. What is the fourth?

A. And *Haman*, a rebellious and proud Man, to the Devil, who at first was an Angel, but fell.

Obs. *Mordochius* was led Prisoner with *Jechonias* to *Babylon*; thence he went to *Susan*, where he brought up *Esther*, his Brother's Daughter, and taught her the Fear of God. This Maid was very beautiful and comely; wherefore at such Time as King *Darius Abasuerus*, Son of *Hystaspis*, had caused all the beautiful Virgins of his Empire to be brought before him, that from amongst them he might chuse a Wife, *Mordochius* adorned this Virgin with goodly Apparel, and she also went with them; in whose Presence, by his Instruction, she behaved herself so well, that the Emperor chose her from among the rest, and made her his Queen; she being at that Time but a poor Maid, and of poor Ability. They were married in *Susan*, in the second Year of his Empire, *Anno Mundi* 3454. From whence it is evident, "That Preferment cometh neither from the East, nor from the West, " but from the Lord."

The Book of J O B.

Question.

WHAT learn we in general out of the Book of Job?

A. Three Things.

Q. Which be they?

A. 1st, God's Omnipotency.
2dly, Man's Uncharitableness.
3dly, Job's singular Virtue.

Q. How many Things are eminent in Job?

A. Five especially.

Q. Which be they?

A. 1st, Uprightness of Life in these Words: And Job was an upright and just Man, chap. i.
2dly, Patience in Afflictions: Shall we receive Good at the Hand of the Lord, and not Evil, chap. ii. 13. 3dly, Mutability of the World, in these Words: Such Things as my Soul refused to

touch, (as are Sorrows) are my Meat, chap. vi. 7. 4thly, The Envy of the Devil, in these Words: Touch that he hath, and see if he will not blaspheme thee to thy Face, chap. i. 11. 5thly, The Mercy of God, in these Words: He maketh the Wound, and bindeth it up, ch. v. 8.

Q. Wherein consisteth his Uprightness?

A. In three Things.

Q. Which be they?

A. In Holiness towards God, in Uprightness towards the World, and in Sobriety towards himself.

Q. How in Holiness and Uprightness?

A. He was the Eyes of the Blind,

Blind, *chap. x. 15.* The Feet of the Lame, *chap. xix. 15.* He fed the Hungry, *chap. xxxi. 17.* He clothed the Naked, *chap. xxxi. 19.* He stood with the Widow and the Fatherless, *chap. xxxi. 16, 21.* He harbour'd the Stranger, *chap. xxxi. 32.* He judged justly, *chap. xxix. 14.*

Q. How in Sobriety?

A. His Heart was not infected with Lust, *chap. xxxi. 7.* Nor his Feet walked in Deceit. *chap. xxxi. 5.* Nor made he Gold his Hope, *chap. xxxi. 24.* Nor did his Mouth kiss his Hand, *i. e.* he was not vain-glorious, *chap. xxxii. 27.*

Q. Wherein consisted his Patience?

A. In bearing with the Mutability and Change of his Estate.

Q. Wherein consisted the Change of his Estate?

A. In five Things.

Q. Which be they?

A. 1st, He lost his Children and his Wealth, *chap. ii.* 2^{dly} His Body became leprous, *chap. iii. 7.* 3^{dly}, His Friends upbraided him, *chap. iv. 5.* 4^{thly}, His Wife forlook him, *chap. xix. 17.* 5^{thly}, His own Servant despised him, *chap. xix. 15, 16.*

Q. Wherein consisted the Envy of the Devil?

A. In tempting him many Ways, before he would be satisfied of his Constancy.

Q. Wherein appeared the Mercy of God?

A. In this, as he did smite, so did he restore.

Q. How was Job restored?

A. To double the Wealth he had before, *chap. xlii. 10.*

Q. What do we learn by that?

A. That God's Mercy is greater than his Judgment.

Q. What have we when we come into the World?

A. Nothing.

Q. What shall we have when we depart?

A. As much, *chap. i. 11.*

Q. What shall he reap that plows Iniquity?

A. The same, *chap. iv. 8.*

Q. Can any Man say to himself, I am righteous?

A. No, not the Angels in Heaven, *chap. iv. 18.*

Q. What is Man born to by Nature?

A. To Travel, as naturally as it is for the Sparks to fly upwards, *chap. v. 7.*

Q. What should be shewed to a Man in Affliction?

A. Pity from his Friend, *chap. vi. 14.*

Q. To what may we compare feigned Friends?

A. To a River that in Summer is dry, and in Winter is frozen, *chap. vi. 15.*

Q. To how many Things may we liken the vanishing Frailty of Man's Age?

A. To six: 1st, To the vanishing of a Cloud, *chap. vi. 9.* 2^{dly}, To the Swiftnes of a Weaver's Shuttle, *chap. vii. 6.* 3^{dly}, To a Shadow, *chap. viii. 9.* 4^{thly}, To the hasty Speed of a Post, *chap. ix. 25.* 5^{thly}, To the failing of a Ship, and the Flight of an Eagle, *chap. ii. 29.* 6^{thly}, To a Flower that shooteth forth

in

in the Morning, and is withered by Night, chap. xiv. 2.

Q. What shall devour the House of Bribes?

A. Fire.

Q. May a Man boast of the Greatness of his Birth?

A. No; because Corruption is our Mother, and Worms our Brothers and Sisters, ch. vii. 13.

Q. Tho' we die, what Comfort doth Job give us?

A. That we shall rise again, and see God in our Flesh, chap. xix. 26.

Q. Of what Continuance is the Joy of the Wicked?

A. For a Moment, chap. x. 9.

Q. What may we think when we see the Wicked flourish?

A. That they are kept to the Day of Destruction, chap. xi. 10.

Q. How comes Wisdom to Men?

A. Neither by Age nor Authority, chap. xxxii. 9.

Q. How then?

A. By the Gift of God,

Q. What is God in his Attributes?

A. Incomprehensible for Power, Justice, and Providence, chap. xxxiv. 26.

Obs. Job was a holy and good Man; he dwelt in the Land of Uz, so called from Uz the Son of Aram, the Son of Shem, as St Jerom upon Genesis observeth, was thought to build Damascus in Syria, and all the Land to Jordan was called after his Name. There were two Towns in this Country where Job is said to have dwelt, i. e. Astaroth and Saraim, 52 Miles N. E. to Jerusalem, the Inhabitants of which Town worshipped the Goddess Venus, and called her Astaroth. St Jerom saith, that the Sepulchre of Job was to be seen in his Time in that Town, and later Writers testify as much for their Times. The other Town was Batzra, mentioned in the 36th Chapter of Genesis; and here 'tis thought Job was born: It lay beyond Jordan, in the Tribe of Reuben, 20 Miles N. E. of Jerusalem; all which Country, in those Times, were subject to the King of the Edomites, or Idumæans. See Isa. vi. and Jos. xx. Here Job for the most part continued.

He lived in the Time of Bæla first King of the Edomites; and, according to the Opinion of St Jerom, Augustine, Ambrose, Philo, and Luther, was, for his excellent Virtue and singular Piety, chosen King, making all the Neighbouring Princes tributary unto him: And as St Jerom saith, (in locis Hebraicis) having obtained so large an Empire, removed his Seat to Astaroth, a strong and well fenced City, where, in those Times, (as Moses witnesseth, Gen. xiv.) there inhabited mighty Men, and noble Heroes, that so by their Virtue he might with the greater Facility suppress and conquer other Provinces.

There are many think him to be of the Stock of Abraham, and of the Family of Esau, because he is mentioned in Gen. xxxvi. where it is said, that when Bæla died, Jobab, the Son of Zerah, of Bozran Betzrah, reigned in his Stead: And St Jerom, in his Preface upon the Book of Job, sheweth, that he was but five Degrees removed from Abraham: For Abraham had Isaac; Isaac, Esau; Esau, Reguel; Reguel, Serah; Job or Jobab,

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Jobab, King of the *Idumæans*, *Gen. xxxvi.* also *Ismael* had *Basmath*, who was the Wife of *Esau*, Mother of *Reguel*, Grandmother to *Serab*, and Great Grandmother to *Job*; so that by his Mother's Side he descended from *Ismael*, and by the Father's Side from *Esau*; notwithstanding there are some that are of Opinion, that he descended from *Nabor*, *Abraham's* Brother, and was of the Family of *Ur*, *Nabor's* Son; which Opinion also *St. Jerom* mentioneth in his *Hebraical Questions*; but most of the ancient Fathers hold this nothing so probable.

Luther, upon *Genesis xxxvi.* saith, that he was King long Time before *Moses* led the Children of *Israel* out of *Egypt*; for *Juda* and *Aser*, the Sons of *Jacob*, had Children before they went into the Land of *Egypt*, *Gen. xlv.* therefore *Reguel*, the Son of *Esau*, might have Children also, since he was married long before his Brother *Jacob*. From whence it may be gathered, that *Job* was King of *Idumæa*, before *Jacob* and his Sons went into the Land of *Egypt*: For although the 14 Sons of *Esau* governed the Land of *Edom* like so many Princes, of which Number *Reguel* the Grandfather of *Job* was one, because they held it as their Inheritance; yet to avoid Sedition, they elected *Bela* the Son of *Beor* to be their King; after whose Death they chose *Job*, because he was an holy and just Man of God, who without Doubt reigned a long Time; for he lived after his Afflictions, which God imposed on him to try him, 140 Years. *Plato* saith, he married *Dina*, the Daughter of *Jacob*. *St. Jerom* saith, an *Arabian*, by whom he had *Enon*; both these may be true, his first Wife being dead, he might marry an *Arabian*.

The Lord gave unto *Job*, after he had tried his Faithfulness, three Daughters so fair, that none were fairer in all the Land, namely, *Jemima*, *Kexia* and *Keren-hapuch*, *Job lxii.* After this *Job* lived 150 Years, and saw his Sons, and his Sons Sons, even four Generations; so *Job* died, being old and full of Days, *i. e.* he desired to live no longer.

After *Job's* Death, the Giants and Heroes in *Ashtaroth* fell again from the *Idumæans*; for when *Moses* brought the Children of *Israel* out of the Desert of *Arabia Petraea*, they had conquered the Land beyond *Jordan*; and *Ashtaroth* had a King called *Og*, who governed all the Kingdom of *Bablan*. This Giant was of a mighty Stature, had a Bed of Iron nine Cubits long, *i. e.* four Yards and an half, and four broad, *i. e.* two Yards. *Deut. iii.*

Now from what has been said, the Existence of this holy Man is not to be disputed. See *Gen. xxxvi. 32 to 39. Job i. 1. Ezek. xiv. 14, 20. James v. 11, &c.* and this Book of *Job* was received into the sacred Canon of Scripture in the Time of *David* at least, if not sooner; the Subject of which comprehends the Misfortunes of *Job*, and his happy Catastrophe; it is entire, because it consists of a Beginning, Middle, and End, and it is render'd great, as well by the Characters as by the Event. The Diction is such as perfectly suits the tragick Muse; for it is sententious, sublime, and glowing to a Degree of Majesty, not to be found in any other Composition of this kind. It gathers new Strength in every Period. The Machinery of this heavenly Poem comprehends all the grand Scenes of Nature; the Sun, the Moon, the Planets, and Constellations; the four Regions of Heaven and Earth,

Earth, and the four Seasons of the Year. To these may be added the surprising Meteors of the Skies, radiant Clouds, darting Coruscations, the glowing Rainbow, Storms of Hail, Snow, and Wind, and the awful Roll of Thunder, not to be imitated; nor must we forget the majestick Horse, and the dreadful Behemoth and Leviathan, together with the other Animals that contribute to the Decoration of the Poem; all which are described in so masterly a Manner, as fills the Imagination with Pleasure not to be expressed. We hereby learn, that all Things are ordered and disposed by Almighty God, without whose Command or Permission, neither good Angels, nor Devil, nor Men, nor any other Creature, can do any thing; and that as his Power is infinite, so is his Wisdom and Goodness, which are able to bring Good out of Evil. And therefore, we ought not to complain of him in any Condition, as if he neglected us, or dealt severely with us; but rather submit ourselves to his blessed Will, which never acts without Reason: Instead of murmuring in such a Case, this Book effectually teaches us to resign ourselves absolutely to our Sovereign Creator; silently to adore and reverence the unsearchable Depth of his Counsels, which are conducted with unerring Wisdom; contentedly to bear what he inflicts upon us; still to assert his Righteousness in the Midst of those Calamities that befall the Good; and, in the most prosperous Successes of the Wicked, stedfastly to believe that all at last shall turn to our Advantage, if, like his Servant *Job*, we persevere in Faith, Hope, and Patience.

The Book of P S A L M S.

Question.

WHO wrote the Psalms?

A. David, the Son of Jesse, wrote most of them; *Asaph*, of the Tribe of *Levi*, who flourished in King *David's* Time, those which go under his Name, and some others not mentioned.

Q. What is the general Doctrine of the Psalms?

A. Prayer and Thanksgiving. Prayer that God would continue his Favour towards us: Thanksgiving for his Benefits received.

Q. What Man is blessed?

A. He that contemneth not God's Word, but meditates upon his Law.

Q. What is he like?

A. A Tree planted by the Water Side.

Q. What Man is cursed?

A. He that sitteth in the Seat of the Scorners of God's Word.

Q. What is he like?

A. Chaff scattered before the Wind.

Q. Who conspired against God and his Anointed?

A. The Heathen and wicked Doers.

Q. What was the End of their Conspiracy?

A. Wrath and Destruction.

Q. Have the Children of God any Enemies?

A. They have many, *Psal.* iii. 1.

Q.

Q. What Remedy have they against them?

A. A Confidence in God, and sure Dependence on his Assistance, Psal. iii. 3.

Q. Who are they that God hates?

A. The Workers of Iniquity, especially the Blood-thirsty and Deceitful.

Q. How will he reward the Lyars?

A. He will destroy them, Psal. v. 6.

Q. How do the most righteous of the Saints desire God to deal with them?

A. As David did, in Mercy, not in Wrath and Anger, Psal. vi. 12.

Q. Who turns the Glory of God into Shame?

A. Lovers of Vanities and Lies, Psal. iv. 2.

Q. What is a Persecutor of God's People compared unto?

A. A Lion; because, like a Lion, he will tear in Pieces and devour, Psal. vii. 2.

Q. If the Wicked seek to obscure the Glory of God, how will he seek to reveal his Praises?

A. Even by the Mouths of Babes and Sucklings, Psal. viii. 2.

Q. Where may we always find Occasion to glorify God?

A. In the Wonders of his Works, the Creatures made for us, and subjected unto us, Psal. viii. 5 6.

Q. How will the Lord judge the World?

A. In Righteousness, Psal. ix. 8.

Q. Are the Poor despised in God's Sight?

A. No, he is their Refuge, Psal. ix. 9.

Q. What is the Practice of the worldly Man?

A. Fraud, Rapine, Tyranny, Psal. x.

Q. What is his Reward?

A. Fire, Brimstone, and stormy Tempests.

Q. To whom may these that are oppress'd betake themselves in their Affliction?

A. To God at all Times, and in all Places, and not without much Comfort, Psal. xi. 1.

Q. How many are the Righteous?

A. On Earth none. There is not one that doth good, no not one, Psal. xiv.

Q. What is the Condition of those that trust not upon God?

A. To be always in fear, even where no Cause of Fear is, Psal. xiv. 5.

Q. Who shall dwell in God's holy Hill?

A. He that speaketh Truth, slanders not his Neighbour, nor gives his Money in Usury, Psal. xv. 3, 5.

Q. Of whom did David prophecy?

A. Of Christ; in these Words, Thou shalt not leave my Soul in the Grave, nor suffer thy holy one to see Corruption. And, moreover, I am a Worm, and no Man; all that see me laugh me to Scorn, they shake their Heads at me, saying, He trusted in God, let him deliver him, Psal. xxii. 6, 8.

Q. Was this fulfilled in Christ?

A.

A. It was. See it, *Mat. xxvii.*

43. Q. *What may we learn of David, when we go to the House of God?*

A. To prepare ourselves.

Q. *In what Manner?*

A. To wash our Hands in Innocency, and so to compass his Altar, as *David, Psal. xxvi. 6.*

Q. *What is true Felicity?*

A. The Fruition of Christ Jesus Face to Face, in Righteousness, *Psal. xvii. 15.*

Q. *How do the Godly affect the Word of God, and the Knowledge of it?*

A. More than Gold, than much fine Gold, and more than Honey, or the Honeycomb, *Psal. xix. 10.*

Q. *In what do the Men of the World put their Trust?*

A. In the Things of the World, some in Chariots, and some in Horsemen, *Psal. xx. 7.*

Q. *In whom do the Children of God place their Hope and Confidence?*

A. In God: We will remember the Name of the Lord our God, *Psal. xx. 7.*

Q. *What Success have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are risen, and stand upright, *ver. 8.*

Q. *Who will the Lord teach in his Way?*

A. The humble Heart, *Psal. xxv. 9.*

Q. *How doth the Lord love?*

A. More than Father or Mo-

ther; for when they forsake us, he will take us up, *Psal. xxvii. 10.*

Q. *What is it that upholds the Righteous, and keeps them from falling down, and fainting?*

A. Faith in God, and Hope to see the Goodness of the Lord in the Land of the Living, *Psal. xxvii. 13.*

Q. *He will not then be angry for ever?*

A. No, his Anger endureth but a while; and tho' Sorrow be this Night, we shall have Joy To-morrow, *Psal. xxx. 5.*

Q. *What must we do when we have sinned?*

A. Confess our Wickedness, tho' it be against our selves.

Q. *What follows?*

A. Forgiveness, *Psal. xxxii. 9.*

Q. *Is it enough for us to eschew Evil?*

A. No; we must likewise do Good, *Psal. xxxiv. 14.*

Q. *Doth David curse his Enemies, and pray for their Confusion?*

A. He doth very often, *Psal. xxxv. 4.*

Q. *May we do so to ours?*

A. We may not; we are commanded to bless them, to pray for them, and to do them Good.

Q. *Was this then any sinful Passion in David, that he so often breaks out into it?*

A. Nothing less. The Prophets had not Commission only, but Command from the Spirit of God to curse his Enemies.

Q. *May the Wicked prosper?*

A. Like a green Bay Tree;

but they shall quickly wither,
Psal. xxxvii. 35, 36.

Q. May the Righteous be miserable?

A. Yes; but their Inheritance shall be perpetual, Psal. xxxvii. 18.

Q. Were never any of God's Children Beggars?

A. Yes, no doubt many, Elias, Lazarus, &c.

Q. Why doth David profess that he never saw them forsaken, nor their Seed begging their Bread?

A. It must either be taken of the Prophet's Experiment, that himself never saw it; or else the Word forsaken is the Limitation of the Sentence thus: I never saw the Righteous so begging their Bread, that they were utterly and finally forsaken.

Q. Doth not God know all our Miseries and Afflictions?

A. He doth; nothing is hid from him.

Q. What then needed David, or need we so fully to open to him our Woe and Wretchedness, as Psal. xxxviii?

A. God suffers himself as it were to be moved by the Earnestness and Importunity of our Prayers; commending this to us, as the only Means to compass what we stand in need of from him.

Q. How was the Psalmist afflicted with his Sins?

A. The Numbers of them being more than the Hairs of his Head, did so oppress him that he could not look up to God's

Mercy, for his Heart failed him, Psal. xl. 12.

Q. Is this the Condition of every true Believer?

A. It is to be often dejected, affrighted, disquieted, nay, cast down, by reason of the Weight and Number of their Sins.

Q. Had the Prophet the undoubted Faith of the Resurrection?

A. He had Witness himself: God will redeem my Soul from the Power of the Grave, for he shall receive me, Psal. xlviii. 16.

Q. What is the Sacrifice God delights in?

A. A broken Spirit, a broken and a contrite Heart.

Q. Is this sure of God's Acceptance?

A. It is; God will not despise it, Psal. li. 17.

Q. What is the Property of natural Men?

A. Very foolishly to persuade themselves that there is no God, or none that considers them.

Q. What follows from hence?

A. They go back, and become wholly unclean; not one of them doth good, Psal. liii.

Q. What was the special Fruit of the Psalmist's Faith?

A. Fearlessness of Men. In God have I put my Trust: I will not fear what Man can do unto me, Psal. lvi. 11.

Q. What is the Vanity of rich Men?

A. They heap up Wealth, but know not who shall enjoy it, Psal. xxxix. 6.

Q. When the Oppressed mourn, what doth God?

A. He gathers their Tears into a Bottle, and keeps a Register of their Wrongs, *Psal.* lvi. 8.

Q. To what End?

A. To pour so much Vengeance upon their Oppressors Heads.

Q. What Encouragement have we to rely on God?

A. The Experience of his former Goodness, *Psal.* lxi. 3.

Q. Unto whom did the Psalmist apply in Prayer?

A. Only to God.

Q. Never to Saints or Angels?

A. Never.

Q. Is it then good for us to pray unto them?

A. No, it is rather irreligious and unprofitable.

Q. How irreligious?

A. Because it dishonours God, taking away from his Worship.

Q. How unprofitable?

A. In that we pray to them that cannot hear us, much less help us.

Q. What State of Man is most safe and certain?

A. The State of the godly, that have God for their Friend, and the Angels for their Guardians.

Q. How does God find the true Dispositions of his People?

A. By Trial.

Q. How doth he try them?

A. As Silver is tried in the Fire of Affliction, *Pf.* lxvi. 10.

Q. In the Sea of this Life,

what Help have we to save us from drowning?

A. A Rock.

Q. What is that Rock?

A. Christ Jesus, *Psal.* lxxi.

3.

Q. Why are Magistrates called Gods?

A. Because they supply the Place of God for the Administration of Justice.

Q. How do they prove to be no Gods.

A. In that they die like Men, *Psal.* lxxxii. 6.

Q. Hath God made an Election of those that shall be saved?

A. Yes.

Q. When?

A. Before the Foundations of the Earth were laid, *Psal.* xc.

2.

Q. Why are the Righteous compared to a Palm Tree?

A. Because as the Wood of that is sweet, so ought they to be sweet Wood for the Building of God's Church; as the Leaves of it are green, so ought their Words also to be virtuous; as the Fruit of it is lasting, so their good Deeds ought to be without ceasing.

Q. How is God made visible to our mortal Eyes?

A. By his Creatures: The Light is his Cloathing: He moves upon the Wings of the Wind: His Messengers are Flames of Fire: His Throne is Heaven; and his Foot-stool is the Earth.

Q. Why doth not the Sea overflow the Earth?

A.

A. Because God hath set its Bounds, which it shall not overpass, *Psal.* civ.

Q. What is the best Service of Flatterers?

A. To reward Evil for Good, and Hatred for Friendship, *Psal.* cix. 5.

Q. What is the Inconvenience of an evil Tongue?

A. It woundeth like the sharp Arrows of a mighty Man, and burneth like Coals of Juniper, *Psal.* cix. 5.

Q. How is God to be praised?

A. With the whole Heart, *Psal.* ix. 1.

Q. How is he prayed unto?

A. Not with feigned Lips.

Q. Who is our best Guide?

A. The Spirit of God.

Q. Whither doth it lead us?

A. To the Land of Righteousness, *Psal.* civ. 10.

Q. What is the Lord to them that trust in him?

A. A Fortrefs, a Bulwark, and a Shield, *Psal.* cxliv. 2.

Obs. The Hebrews first taught their Children, or Scholars, by Hymns, which *Moses*, the Man of God, began to compose, *Exod.* xv. *Deut.* xxxii. and other inspired Persons afterwards imitated, *Judges* v. 1 *Sam.* ii. but was brought to Perfection by *David*, who, as he was an admirable Artist in Musick, 1 *Sam.* xvi. 18. and himself invented some musical Instruments, as we learn by the Prophet *Amos* vi. 5. so he was an incomparable Poet, 2 *Sam.* xxiii. 12. And as *Melanchton* truly speaks, *This is the most elegant Work extant in the World.* *Plato* himself, the greatest Philosopher of his Age, could have wished to have been Master of so admirable a Piece of Poetry; for it moves more powerfully, and touches the Mind more sensibly, than Sentences of Prose. *David* took all Occasions to exercise this Faculty in Abundance of divine Meditations, which are gathered together in this Book; wherein he calls upon the People to listen unto him, saying, *Come ye Children, hearken unto me, and I will teach you the Fear of the Lord,* *Psal.* xxxiv. 11.

As it is called the Book of *Psalms*, or Praises from the major Part; so they are called *David's Psalms*, because he made the most of them; tho' it must be confessed there were several other Authors, by whom some of them were composed, tho' not mentioned; but so few of them but *David's*, and are intermixt with the rest, supposed to be occasioned by being only collected by some pious Persons among their Friends after the Destruction of the Temple by the *Babylonian Army*; for the People were very well acquainted with the Songs of *Sion*, tho' it lay desolate, as it appears by the 137th Psalm, where the *Babylonians* desire to hear one of them sung by the mournful Captives who preserved them, no doubt to their Comfort in that sad Condition; and added to them such as were made by divine Men during its Continuance, and after their Return from Captivity.

St *Athanasius* and others observe, that they were put together in one Volume by *Exra*; for we find that the Foundation of the second Temple was no sooner laid, but he restored the ancient Custom of Psalmody, or singing.

singing Psalms of Praise, *Exra* iii. 10, 11. which *David* had appointed to accompany the Sacrifices as soon as the Ark was settled, *1 Chron.* vi. 31. xvi. 17. *Eccles.* i. 15, 16, &c. and which *Solomon* continued after he had built the Temple, and brought the Ark into it, *2 Chr.* v. 12, 13.

Theodoret informs us in his Ecclesiastical History, *Book II. chap. xix.* that the People became so well acquainted with them, that both in City and Country they had them by Heart; and in their Houses, in their Streets, and in their Highways, they were wont to recreate themselves with singing of these holy Songs.

Now after all the bloody typical Sacrifices were abolished by the Offering which Christ made of himself, the Sacrifice of Praise alone remained, as the principal Service of the Christian Church: Several Persons being inspired not only to pray divinely, but to prophecy also, or to sing Psalms and Hymns of Praise, as we read in the Epistle to the *Corinthians*, *ch. i. 11. v. 14, 15, 26.* And in the Book of the *Revelations* we find the Apostles and Elders thus employ'd, *Rev.* iv. 9, 10, 11. in which the People bare a Part, as we learn from the next Chapter, *ver. 9. 13. and xiv. 1, 2, 3.*



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T H E P R O V E R B S.

Question.

WHAT is a Proverb?

A. A short Saying including much Matter.

Q. What doth it teach us?

A. Wiidom and Understanding.

Q. What is the Beginning of Wisdom?

A. The Fear of the Lord, chap. i. 7.

Q. Who embraceth Instruction?

A. The Wise.

Q. Who refuseth it?

A. The Fool, ver. 7.

Q. How doth Wisdom adorn?

A. Like a Chain of Gold about the Neck. ver. 9.

Q. When Sinners entice us, what must we do?

A. Not give our Consent, ver. 10.

Q. How are Sinners disposed?

A. Their Feet are swift to Evil, ver. 16.

Q. If we seek after Wisdom, what will she do?

A. Pour out her Mind unto us, and give us Understanding.

Q. If we despise Wisdom, what will she do?

A. Laugh at our Destruction, ver. 16.

Q. How cometh Destruction?

A. Suddenly like a Whirlwind.

Q. What is the Hinderance to be obtained of Wisdom?

A. Sloth.

Q. How doth Sloth reward those that love it?

A. With Death and Confusion, ver. 32.

C H A P. II.

Q. In what sort must we seek after Wisdom?

A. As after Gold and Silver.

Q. From whence cometh Wisdom?

A. From the Mouth of God, ver. 6.

Q. What is the Effect of Wisdom?

A. It will preserve us from all Vices.

Q. What is the Property of an Harlot?

A. To flatter with her Lips, ver. 16.

Q. Whither leads her Acquaintance?

A. To Hell, ver. 18.

C H A P.

Obs. Solomon was the Son of David and Bathsheba, born in the Year of the World 2971, before Christ 1029, and 1033 before the vulgar Æra. The Name of Solomon signifies peaceable, and is as much as Frederick in High Dutch. The Lord loved him, and sent the Prophet Nathan unto David, to assure him of his Affection towards the Child, and give Solomon the Name of Jedidiah, or the Beloved of the Lord.

To-

C H A P. III.

Q. To keep the Commandments of God, what Profit bringeth it?

A. Prosperity and Length of Life.

Q. What Jewels must we hang about our Necks?

A. Mercy and Truth.

Q. Where must they be set?

A. In the Tables of our Hearts, ver. 3.

Q. Why doth God give Riches to Men?

A. By them to honour him, v. 9.

Q. In what especially is he honoured?

A. In paying our first Fruits and Tenth.

Q. What is the Reward of that Honour?

A. Our Barns shall be filled with Abundance, and our Presses burst with new Wine, ver. 10.

Q. In what sort must Men be wise?

A. Not in their own Conceit, v. 7.

Q. Whom doth God correct?

A. Such as he loveth, ver. 12.

Q. At what Rate is Wisdom valued?

A. To be more worth than Gold or Pearl, ver. 15.

Q. What be the Handmaids of Wisdom?

A. Long Life, ver. 16. pleasant Days, ver. 17. Security of Soul and Body, ver. 23, 24, 25.

Q. What Vices else are forbidden in this Chapter?

Toward the End of *David's* Reign, *Adonijah*, *David's* eldest Son, began to make himself popular, to set up a Court, and to act as if he was to succeed his declining Father, and was supported by *Joab*, *Abiathar*, and several other principal Men of the Court; all which was brought by *Nathan* to *Bathsheba*, the Mother of *Solomon*, who not only advised her to represent the same to *David*, but promised he would advance while she was speaking, and support her Account.

A. All Malice or Desire to hurt, ver. 20. all causeless Contention, ver. 30. and all Scorning and Scoffing, ver. 34.

Q. Why are these Vices forbidden?

A. Because they are an Abomination before the Lord, ver. 32.

C H A P. IV.

Q. What is the chiefest Duty of Parents to their Children?

A. To use the Means to give them Wisdom and Understanding.

Q. By whose Example?

A. David's to his Son Solomon, chap. iv. 4.

Q. How are the Wicked fed?

A. With the Bread of Extortion, and the Wine of Violence, ver. 7.

Q. What infecteth the whole Course of Life?

A. A corrupt Heart, false Lips, and wanton Eyes.

Q. What purifieth the whole Course of Life?

A. A clean Heart, a true Tongue, and a chaste Eye, ver. 23, 24, 25.

Q. What then should we most diligently keep and care for?

A. Our Hearts, for out of them are the Issues of Life, ver. 23.

C H A P. V.

Q. How seemeth Lust at the first?

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A. As sweet as Honey, ver. 3.

Q. How in the End?

A. As bitter as Wormwood, v. 4.

Q. What Hurt bringeth it to the Body?

A. It consumeth the Flesh, v. 12.

Q. What to the Purse?

A. It leaves our Goods in the Hands of Strangers, ver. 10.

Q. Is there any Thing else to be learned out of this Chapter?

A. To live upon our own Labour, ver. 15. to be charitable to others, ver. 16. to keep Wedlock unviolated, ver. 18, 19.

Q. Why ought we to be careful of these Things?

A. Because we always walk in the Sight of the Lord, ver. 20.

C H A P. VI.

Q. In what Case is he that is Surety for another Man?

A. Snared with the Words of his own Mouth.

Q. What learn we by the Pismire?

A. Diligence.

Q. How?

A. To labour in Summer to prevent the Wants of Winter.

Q. How cometh Poverty upon the Slothful?

A. Like an armed Man.

Q. Which be the six Things that God hateth.

A. 1st, Haughty Eyes; 2dly, a lying Tongue; 3dly, an Heart imagining Evil; 4thly, Feet

swift to shed Blood; 5thly, False Witness; 6thly, all Sowers of Contention, ver. 17, 18, 19.

Q. What is our especial Duty to our Parents?

A. Obedience, to follow their Instructions.

Q. What doth Solomon call the Word of God?

A. A Lamp and a Light, and the Way of Life, ver. 23.

Q. How many Ways doth a wicked Woman tempt?

A. With the Beauty of her Face, the Flattery of her Tongue, and the Wantonness of her Looks, ver. 24, 25.

Q. Is Adultery worse than Theft?

A. Yes,

Q. Why?

A. Because Theft may be redeemed; but Adultery destroyeth the Soul, and the Reproach thereof can never be put away, ver. 31, 32, 33.

Q. Of whom is the most merciless Revenge?

A. Of the jealous Man, for he will not spare nor regard any Ransom, ver. 35.

C H A P. VII.

Q. Why is Lust called a Deed of Darknes?

A. Because commonly it practiseth in the Night, when the Air is dark and black, ver. 9.

Q. The Reason of that?

A.

Bathsheba followed Nathan's Counsel, and persuaded David to order Zadock the High Priest, Nathan the Prophet, and Benaiab the Son of Jeboida, to set his Son Solomon upon his own Mule, and conduct him to Gibon, and anoint him King, and sound the Trumpet before him, saying, Long live King Solomon! They obey'd his Orders, and brought him back again amidst the Acclamations of all the People, and caused him to sit upon the Throne of David.

This

A. Such is the Guilt of Conscience, that it covets Darkness to cover the Filthiness thereof.

Q. What are the Marks of an Harlot?

A. A wandering Foot, v. 12. an impudent Face, v. 13. and an enticing Tongue, v. 15, 16, 17.

Q. What is he like that yields to the Enticement of Lust?

A. An Ox led to the Slaughter, a Fool that goeth to the Stocks, or a Bird that hasteth to the Snare, v. 22, 23.

C H A P. VIII.

Q. Is Wisdom any Niggard of her good Graces?

A. No; she crieth out unto Men in the Gate, and in the Entry of their Houses, on the Tops of high Places, and by the Highway Side, v. 2, 3.

Q. What doth she promise?

A. The Knowledge of excellent Things, v. 6.

Q. How doth she induce the Minds of Men to follow her?

A. By promising unto them, that her Doctrine shall be easy and plain, v. 9.

Q. What in this Book is understood by the Name of Wisdom?

This Success drove *Adonijah* to fly for Refuge to the Horns of the Altar, and to beg his Life of the new King. *Solomon* promised, that if he behaved himself for the future like a good Man, and a faithful Subject, one Hair of his Head should not fall to the Ground; but if he should ever be detected of any evil Practices, he should surely die. When *David* was dead, *Adonijah* projected all Ways to dethrone *Solomon*; but perceiving he had too small Interest of himself, requested his Brother to permit him to marry *Abiathar*, who had been Wife to *David*, hoping by her Interest and Policy to attain his Ends. *Solomon* presently saw the Drift of that Request; and therefore ordered him to be put to Death, banished his Counsellor *Abiathar*, and slew *Joab* in the very Place where he had fled for Sanctuary at *Adonijah's* Death.

A. The Word of God, and the Doctrine of his Preachers; which is easy to all that have a Desire to learn.

Q. Of what Continuance is Wisdom?

A. Even from Eternity, before the Earth was made, the Depth begotten, or the Mountains settled, v. 23, 24, 25.

C H A P. IX.

Q. In this Chapter how doth Wisdom allure her Followers?

A. By calling them to a sumptuous Banquet.

Q. What is meant by that Banquet?

A. In the 13th Verse it is said, A foolish Woman is troublesome.

Q. What understand we by the foolish Woman?

A. Ignorant Preachers.

Q. What is their Doctrine like?

A. Like stolen Waters; sweet to the Flesh, but unpleasant to the Spirit, ver. 17, 18.

C H A P. X.

Q. What are the Virtues and Vices decyphered in this Chapter for our Instruction?

A.

A. The first are Wisdom and Folly.

Q. What is the Good that cometh by Wisdom?

A. A wise Son maketh a glad Father.

Q. What is the Hurt that cometh by Folly?

A. A foolish Son is an Heaviness to his Mother.

Q. What are the second?

A. Sloth and Diligence.

Q. What is the Inconvenience of Sloth?

A. A slothful Hand makes poor.

Q. What Profit comes by Diligence?

A. The Hand of the diligent maketh rich, v. 4.

Q. What are the third?

A. Righteousness and Impiety.

Q. What is the Good that cometh by Righteousness?

A. The Memorial of the Just shall be blessed.

Q. What is the Hurt that cometh by Impiety?

A. The Name of the Wicked shall rot, v. 7.

Q. What are the fourth?

A. Innocency and the Guilt of Conscience.

Q. What is the Good that cometh by Innocency?

A. He that walketh uprightly walketh boldly.

Q. What is the Hurt that cometh by the Guilt of Conscience?

A. Fear and Shame; for he perverteth his Ways, and he shall be made known, v. 9.

Q. What are the fifth?

A. Love and Hatred.

Q. What is the Good that cometh by Love?

A. It covereth Offences, ver.

12.

Q. What is the Hurt that cometh by Hatred?

A. It stirreth up Contentions.

Q. What are the sixth?

A. Silence and much Babbling.

Q. What is the Hurt of much Babbling?

A. In many Words there cannot want Iniquity.

Q. What is the Good that cometh by Silence?

A. He that refraineth his Lips is wise, v. 19.

Q. What is it that makes Men rich?

A. The Blessing of the Lord, v. 22.

C H A P. XI.

Q. What are false Balances?

A. An Abomination unto the Lord.

Q. What doth a true Weight?

A. Please him.

Q. When Pride goes before, what follows?

A. Shame, v. 2.

Q. How is Lowliness rewarded?

A. With Wisdom and Honour.

Q. Can Riches deliver in the Time of Wrath?

A. No.

Q. What is our Refuge then?

A. True Righteousness, v. 4.

Q

Q

Solomon being thus confirmed in his Kingdom, contracted an Alliance with Pharaoh King of Egypt, and married his Daughter; at which Time it is thought that Solomon composed the Canticles, or Song of Solomon. After

Q. How is the Way of the Righteous?

A. Direct and straight.

Q. How is the Way of the Wicked?

A. Crooked and stumbling, v. 5.

Q. Whither leads the Path of the one?

A. To Death, v. 19.

Q. Whither the other?

A. To Life.

Q. How long lives the Hope of the Wicked?

A. Till Death; then his Expectation perisheth.

Q. Can Friendship defend evil Deeds?

A. No; but in the End they shall be punished, v. 21.

Q. How shall he be rewarded that is virtuously liberal?

A. With Increase.

Q. How be that spareth more than is convenient?

A. With Poverty and Indignation, v. 24.

Q. How seems a Woman with out Discretion?

A. Like a Jewel of Gold in a Swine's Snout, v. 22.

Q. What is the Reward of the liberal?

A. He shall be made fat and watered?

Q. What doth he mean by that?

A. He shall be blessed, and made to prosper inwardly and outwardly.

Q. Whom doth the People curse?

A. Hoarders of Corn.

Q. Whom will they bless?

A. Such as bring it forth to sell, v. 15.

CHAP. XII.

Q. What is a virtuous Woman to her Husband?

A. A Crown of Gold upon his Head.

Q. And what is she that maketh her Husband ashamed?

A. Corruption in his Bones, ver. 4.

Q. How doth the Godly and Wicked differ?

A. 1st, In their Thoughts: The Thoughts of the Just are right; but the Counsels of the Wicked are despightful. 2dly, In their Words: The Talk of the Wicked is to lie in Wait for Blood; but the Mouth of the Righteous will deliver them, ver. 6. 3dly, In their Works: The Wicked worketh a deceitful Work; but he that soweth Righteousness shall receive a sure Reward, chap. xi. 18. 4thly, In their End: The Wicked perish; but the

After this, Solomon, accompanied by his Troops, and all Israel, went up to Gideon, and offered there a Thousand Burnt Offerings upon the Brazen Altar that was on that High Place: And God appeared to him in the Night following, and said to him in a Dream, *Ask of me what you have a mind, and I shall give you.* And Solomon begged that God would give him a wise Understanding, and such Qualities as were necessary for the Government of the People committed to him. This Request was so agreeable to the Lord, that he granted it, with the Addition of all those Things which he might have asked, in which no King was ever like him.

He

the House of the Righteous shall stand fast, v. 7.

Q. Are not many Men despised for Poverty?

A. Yes.

Q. But what is he that is poor, and liveth of his own Labour?

A. Better than he that boasteth, and lacketh Bread, v. 9.

Q. What are the Words of a perverse Tongue?

A. Like the pricking of a Sword.

Q. Why?

A. Because they provoke others to Anger, v. 18.

C H A P. XIII.

Q. What is the chief Use of the Tongue?

A. To glorify God.

Q. Using so, what follows?

A. That a Man may receive much Good by the Fruit thereof, ver. 2.

Q. What is one Property of a Sluggard?

A. To desire much, but to take Pains for nothing.

Q. How is he rewarded?

A. His Soul is still empty, and finds no Relief, v. 4.

Q. There are two sorts of Men, which, under the Name of Riches shew themselves both Dissemblers, Which be they?

A. He that maketh himself rich, and hath nothing; and he that maketh himself poor, having much Wealth, v. 7.

Q. But these Qualities being referred to the Goods of the Mind, What is the Fault of the first?

A. Vain glory, to be proud of that he hath not.

Q. What is the Fault of the second?

A. Not any at all, but rather a commendable Modesty, that altho' he be virtuous, yet he had rather other Men should speak of it than himself, v. 7.

Q. What shall become of evil-gotten Gods?

A. They shall waste.

Q. What of those that are truly gotten?

A. They shall increase, v. 11.

Q. When Hope is deferred, what doth it bring?

A. Faintness of Heart.

Q. But once accomplish'd, what is it then?

A. A Tree of Life, v. 12.

Q. What is it then to be obedient?

A. It maketh a Man gracious.

Q. What is it to be disobedient?

A. It maketh a Man hated, ver. 15.

Q.

He was now settled in a profound Peace; all Judah and Israel lived in the greatest Security, and his Neighbours either paid him Tribute, or were his Friends and Allies. He ruled over all the Countries and Kingdoms quite from the Nile to beyond the Euphrates. He had a very great Number of Horses and Chariots of War. Instances of his Wisdom were as numerous as the Sand of the Sea. In a Word, he was as the wisest and most

Q. When we send forth a Messenger, what must our Care be?

A. That he be virtuous and wise.

Q. Why?

A. Because a wicked Messenger procureth much Hurt to himself and others; but a faithful Ambassador is a Preservation to both, v. 17.

Q. How shall he be rewarded that refuseth Instruction?

A. With Poverty and Shame.

Q. How he that embraceth Instruction?

A. He shall be honoured, ver. 18.

Q. What Company ought we to keep?

A. The Wise, for so we shall be wise.

Q. What Company ought we to shun?

A. The Company of Fools, because with them we shall be afflicted, v. 20.

Q. May a Man labour for an Inheritance for his Children?

A. Yes, it is the Property of a good Man, v. 22.

Q. To spare the Rod of Correction towards our Children when they offend, is it Love?

A. No, but rather Hate.

Q. Who loveth his Children?

A. He that chastiseth them, ver. 24.

most prudent of Mankind, and his Reputation was spread through all Nations. Then it was he composed these Three Thousand Proverbs. He knew the Nature of all Plants and Trees, from the Cedar upon Libanus, to the Hyssop that grows upon the Wall. He treated also of Beasts, Birds, Reptiles, and of Fishes. His Court was filled with Strangers from all Countries to hear his Wisdom, and with Ambassadors from the most remote Princes that had heard of him. He made Gold and Silver as common

C H A P. XIV.

Q. What is a wise Woman in a House?

A. A Blessing, to increase.

Q. What is a foolish Woman?

A. A Curse, to decay and ruin, v. 1.

Q. What is the Way that seemeth right, but the Issues thereof are Death?

A. The Allurements of Pleasures, v. 12, 13.

Q. How do we decline from God?

A. In following the World.

Q. What shall our Success be in the End?

A. We shall be made weary of our Ways, v. 14.

Q. When a Tale is told, must we give Credit straight?

A. No, but consider the Circumstances, v. 15.

Q. Who runs into Sin without Care and Consideration?

A. A Fool that makes a Mock at it, v. 9.

Q. Who feareth and departeth from Sin?

A. The wise Man, v. 16.

Q. Wherein consisteth the honour of a King?

A. In the Multitude of good Subjects, v. 28.

Q. Who exalteth Wisdom?

A. He that is slow to Wrath.

Q. Who exalteth Folly?

A.

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A. He that is of an hasty Mind, ver. 29.

Q. What doth he that oppresseth the Poor?

A. Reproach God that made him.

Q. What doth he that sheweth Mercy on the Poor?

A. He honoureth him that made him, ver. 31.

Q. What exalts a Nation?

A. Righteousness.

Q. What puts it down?

A. Sin, which is a Reproach to any People, ver. 34.

Q. Wherein hath a Master Pleasure?

A. In a virtuous and wise Servant.

Q. Wherein is he displeased?

A. Toward him that is vicious and lewd, ver. 35.

C H A P. XV.

Q. What asswageth Wrath?

A. Soft Words.

Q. What stirreth it up?

A. Froward Speeches, ver. 1.

Q. What speaketh Right according to Knowledge?

A. The Tongue of the Wise.

Q. What makes Use of babling and vain Words?

A. The Mouth of the foolish, ver. 2.

Q. What must be the End of him that hateth Reproof?

A. Death, ver. 10.

Q. From whom is nothing hid?

A. From the piercing Eyes of the Lord, who beholdeth both the Evil and the Good, ver. 3.

Q. Doth his Sight pierce into the Depth of Hell?

A. Yes.

Q. What learn you by that?

A. That he much more seeth into the Hearts of Men, ver. 11.

Q. When the Heart is joyous what follows?

A. A chearful Countenance.

Q. When the Heart is sad, what ensues?

A. Heaviness of Looks, v. 13.

Q. How live the Wicked?

A. In continual Horror.

Q. How the upright of Conscience?

A. At a continual Feast, v. 15.

Q. Are the richest Men most happy?

A. No, better is a little Child with the Fear of the Lord, than great Treasure with Trouble, ver. 16.

Q. How is homely Fare made sweet and delicate?

A. By Love: For better is a Dinner of green Herbs with Love, than a Stall-fed Ox with Hatred, ver. 17.

Q. What follows the angry Man?

A. Woe and Strife.

Q. What follows the gentle and meek?

A. Peace and Quietness, v. 18.

Q. How

at Jerusalem as Stones in the Streets, and Cedars as plentiful as the Sycamores that grew in the Fields, 2 Chron. i. 15. and ix. 27. 1 Kings x. 21, 27.

When Hiram, King of Tyre, heard that Solomon was made King of Israel, he sent Ambassadors to congratulate his Accession to the Throne, assisted him with Wood and Workmen, 2 Chron. ii. 10.

Q. How seemeth the Way of the Slothful?

A. As an Hedge of Thorns.

Q. Why?

A. Because he always findeth some Stay, and dare not go forward.

Q. How seemeth the Way of the Diligent?

A. Plain and smooth, tho' never so rugged.

Q. Why?

A. Because he is dismay'd at nothing, ver. 19.

Q. Where do Men's Thoughts come to nought?

A. Where Counsel is wanting.

Q. Where do they prosper.

A. Where much Counsel is used, ver. 24.

Q. If we will live, what way must we tread?

A. On high; that is, our Conversation must be in Heaven.

Q. Where lies the Way to Death?

A. Below; that is, in living after the Fashion of the World, v. 24.

Q. When are Words most acceptable?

A. When they are spoken in due Season, ver. 21.

Q. To whom is the Lord near when they pray?

A. To the Godly.

Q. To whom is he far off?

A. To the Wicked, ver. 29.

C H A P. XVI.

Q. Who is the Guide of the Tongue?

A. The Lord; for without Him we are not able to speak a good Word, ver. 1.

Q. What is the greatest Damage to Men?

A. Self-conceit.

Q. Wherein?

A. In that Men believe their Ways are clean, when they are not.

Q. But who disproveth them?

A. The Wisdom of the Lord, that trieth the Spirit, ver. 2.

Q. Are all Things created for the Glory of God?

A. All Things.

Q. What! the Wicked?

A. Yes, the Wicked; and in their Punishment he will be glorified, ver. 4.

Q. What is a Sign our Sins are forgiven?

A. An upright Life after Repentance, ver. 6.

Q. How ought a King to speak?

A. With divine Lips.

Q. How is that?

A. He must neither prophane nor transgress in Judgment, ver. 10.

Q. What

Josephus affirms, that the Letters of Communication between these two Kings were preserved to his Time in the Archives of Tyre.

Solomon made his Reign more glorious by his magnificent Building the Temple for the Lord, and Decoration, &c. proper for such a noble Work, and died after he had reigned 40 Years, in the Year of the World 3029, before Christ 1071. You may read the Character of this great Prince in the Book of *Eccles.* chap. xlvii. 12, &c. and his Wisdom and Knowledge in the Book we are now going to treat of; the Style of which is join'd to it as a Part of the Work, and contained in the six first Verses, where the Author uses several Words, *Wisdom, Instruction, Understanding, and Knowledge.* Pro-

Q. What follows of that?

A. His Throne shall be established, ver. 12.

Q. What is the Wrath of a King?

A. The Messenger of Death.

Q. What is his Favour?

A. Life, or like a Cloud of the latter Rain, ver. 14, 15.

Q. What is a Forerunner to Destruction?

A. Pride, ver. 18.

Q. To what is Understanding compared?

A. To a Well Spring of Life.

Q. Why?

A. Because it overfloweth with all Sweetness of Discipline, v. 22.

Q. To what are the Lips of an evil Man compared?

A. To consuming Fire.

Q. Why?

A. Because he destroys himself and others, ver. 17.

Q. Who setteth Division amongst Men?

A. A Tale Bearer, ver. 27.

Q. What is virtuous old Age?

A. A Crown of Glory, v. 31.

Q. Who is the most valiant?

A. Not he that vanquisheth a City, but he that bridles his own Fury, ver. 32.

Q. Is there any Chance of Fortune in Men's Actions?

A. There is not.

Q. How prove you that?

A. The disposing of Lots is of God. ver. 33.

C H A P. XVII.

Q. Do not high Words beseeem a Fool?

A. No.

Q. What doth much less beseeem a Prince?

A. A lying Tongue.

Q. What is the Virtue of Bounty?

A. Like the Virtue of a precious Stone.

Q. How is that?

A. As the one draweth the Eyes of the Beholder, (which Way soever it is turned) so doth the other the Hearts of the People, v. 8.

Q. What is the Nature of most Princes?

A. They are not to be re-proved.

Q. But what if they be?

A. They will be offended at him that doth it, v. 9.

Q. What is a sharp Word to a good Nature?

A. More than 100 Stripes to a perverse Fool, v. 10.

Q. Is a Fool in his Folly to be shunned?

A. Yea, even as much as a Bear robbed of her Whelps, ver. 12.

Q. From whom shall Evil never depart?

A. From him that rewardeth Evil for Good, v. 13.

Q. May we justify the Wicked?

A.

Proverbs by the Hebrews are called Moral Sentences, Maxims or Comparisons in a close sententious Stile. Solomon says, in his Time they were the chief Study of the Learned, Prov. i. 1. And Josephus says, Ant. lib. 8. c. 2. that Hiram, King of Tyre, keeping a Correspondence by Letters with Solomon, proposed enigmatical Questions to him, and explained those that were proposed

A. No.

Q. *May we condemn the Just?*

A. No.

Q. *And why so?*

A. Because to do either is an Abomination before the Lord, ver. 15.

Q. *What Good doth a Fool get by his Wealth?*

A. Nothing, if he seek not Wisdom.

Q. *How is a Friend known?*

A. By his Good will at all Times, v. 17.

Q. *When is a Fool counted wise?*

A. When he holds his Peace, v. 18.

C H A P. XVIII.

Q. *Is there any Defect in Wisdom?*

A. No; it is like deep Waters, or the Well-spring of a flowing River that is never empty, v. 4.

Q. *How is the Fool ensnared?*

A. By his own Lips, v. 7.

Q. *Who is the Slothful a-kin unto?*

A. To him that is a Waster; v. 9.

Q. *How?*

A. As the one gets nothing, so the other spends all, and both end their Lives in Poverty.

Q. *What is the Means to rise to Honour?*

A. Humility, v. 12.

Q. *What procureth Audience before high Persons?*

A. Gifts, v. 16.

Q. *What lies in the Power of the Tongue?*

A. Life or Death.

Q. *How do the Words of Rich and Poor differ?*

A. The one speaketh roughly, as depending upon his Wealth; the other meekly, as fearing his Poverty, v. 23. and ch. x. 15.

C H A P. XIX.

Q. *What follows Rashness?*

A. Sin, v. 2.

Q. *Who gather many Friends?*

A. He that is rich.

Q. *Who is destitute of Comfort?*

A. He that is poor, v. 4.

Q. *Who shall not escape unpunished?*

A. A false Witness.

Q. *Who is he that shall perish?*

A. A Teller of Lies, v. 9.

Q. *What is it to defer Anger, and to pass over Offences with a charitable Mind?*

A. Discretion in the Soul, and Glory to God, v. 11.

Q. *What is the King's Wrath compared unto?*

A. The Roaring of a Lion.

Q. *To what his Favour?*

A. To the Morning Dew, v. 12.

Q. *Of whence have we Riches?*

A. By Inheritance from the World.

Q. *But of whence a virtuous Wife?*

A. From the Hands of the Lord, v. 24. Q.

posed to him by Solomon, which Dion and Menander also affirm; and upon the Failure of these a large Sum of Money was paid. Solomon at one Time sent a Riddle to Hiram, which he could not explain, and paid his Forfeit: But after this, one Abdamen, a Tyrian, gave a Solution of it, and proposed others

Q. Who lendeth to the Lord?

A. He that hath Mercy upon the Poor, and the Lord will be his Recompence, ver. 17.

Q. Who is better than a rich Liar?

A. A poor Man that is true, ver. 22.

Q. How are the Simple and Ignorant admonished?

A. By the Judgment of the Scornful, ver. 25.

CHAP. XX.

Q. Why must we beware of much Wine?

S. A. Be-

others to Solomon: And this was the common Practice in these Times with the Learned, as himself also observes, for the Amendment of Manners. He tells us in the Beginning of this Book, that they are made for the Regulation and Conduct of human Life, that we might receive the Instruction of Wisdom, Justice, Judgment and Equity, which is the Fear of the Lord; to give Subtilty to the Simple, to the young Man Knowledge and Discretion: For, says he, Wisdom promiseth Godliness to her Children, directing their Ways, that they might keep in the Paths of the Righteous; for the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than fine Gold.

Hear, ye Children, the Instruction of a Father, Chap. iv. Here we have a Narration how tenderly Solomon was brought up, and that it was the chiefest Care of his Father and Mother to give him such an Education as might contribute to a future Felicity. They took the greatest Pains to teach him to understand the Ways he was to walk, that he might shun the Paths of the Wicked; which, says his ancient Father, If you obey me, the Years of thy Life shall be many, ver. 10. This was a notable Blessing of David, where he also says, Hear, O my Son, and receive my Sayings. And ver. 13, 18, and 27. Take fast hold of Instruction; let her not go, keep her, for she is thy Life. Turn not to the Right Hand nor to the Left, but keep the Path of the Just; which is as the shining Light, that shineth more and more unto the perfect Day.

These Proverbs of Solomon may be truly called the Store-house of Wisdom and Folly; for as a Man in a Glass may see himself Face to Face, so in every Stage of Life herein is something worthy Observation, suitable to every Circumstance and Condition. Virtues and Vices are like two contending Parties, and, as it were, run in a Parallel throughout the Book: But in the last Chapter we have a remarkable Instance of a tender Mother and a loving Wife.

Bathsheba in her Instructions to her Son Lemuel (i. e. Solomon) tells him, of all Things to beware of Women and Wine, (which he found to be Vanity, and are largely described in several Parts of the foregoing Chapters) with the most prevailing Arguments; telling him, by one he forgot his Duty to God, and with the other wasted his Substance: But, says she, a virtuous Woman is far above Rubies, and the Heart of her Husband doth safely trust in her; she is like the Merchant's Ship, she bringeth her Food from afar, she looketh well to the Ways of her Household, and eateth not the Bread of Idleness. Favour is deceitful, and Beauty vain; but a Woman that feareth the Lord she shall be praised.

A. Because Wine-bibbers are Scoffers, and apt to quarrel, v. 1.

Q. Is it a Disgrace to cease from Strife?

A. No; but an Honour.

Q. How?

A. Because every Fool will be meddling, ver. 3.

Q. Why will not the Slothful plow?

A. Because it is Winter.

Q. What shall he therefore do in Summer?

A. Beg, ver. 4.

Q. What is the Fruit of a religious Magistrate?

A. The Ruin of Sin: He scattereth away all Evil with his Eyes, ver. 8.

Q. What doth Drowsiness cause?

A. Poverty.

Q. What doth Watchfulness ring?

A. Plenty of Bread, ver. 13.

Q. How seems the Bread of Deceit?

A. Sweet at the first.

Q. How afterwards?

A. Like Gravel in the Mouth, ver 17.

C H A P. XXI.

Q. Who is the highest in Authority under God?

A. The King.

Q. May he do all Things then as pleaseth him?

A. No; no otherwise than God hath appointed.

Q. Why so?

A. Because the Hearts of Princes are in the Hands of the Lord, to dispose as he seeth good.

Q. Is not the Company of a

contentious Woman troublesome?

A. Yes; and it is better to dwell in a Corner of the Housetop than with such an one in a wide Palace, ver 9, 10.

Q. Who shall cry and not be heard?

A. He that stoppeth his Ears at the crying of the Poor, v. 13.

Q. What is it to wander out of the Way of Knowledge?

A. The same as to remain among the Dead, ver. 16.

Q. Which is better, Wisdom or Strength?

A. Wisdom.

Q. How prove you that?

A. Because Wisdom overthroweth the Confidence of the Mighty, ver. 22.

Q. Doth God accept the Prayers of the Wicked?

A. No; their Sacrifices are an Abomination to him, ver. 27.

Q. May any Thing prevail against the Decree of the Lord?

A. No; neither Wisdom, Understanding, nor Counsel, v. 30.

C H A P. XXII.

Q. What is the Estimation of a good Name?

A. More worth than Riches.

Q. Why must we fly the Path of the Froward?

A. Because their Way is full of Thorns and Snares, ver. 15.

Q. When we see a Plague hang over us for our Offences, what must we do?

A. Hide ourselves under the Shadow of God's Mercy, by calling upon his Name.

Q. But what do the Foolish at such a Time?

A. Go

A. Go on still without Repentance, and are punished v. 3.

Q. To make Children prove virtuous old Men, what shall we do?

A. Instruct them virtuously in their Youth, ver. 9.

Q. Why is borrowing grievous?

A. Because the Borrower is Servant to the Lender, ver. 7.

Q. Who kindles Strife?

A. The Scornor.

Q. How must we quench it?

A. By casting him out, v. 10.

Q. Whose Familiarity ought Princes to use?

A. Such as are pure of Heart.

Q. What Virtue especially becomes a Learner?

A. Humility. Bow down thine Ear, and hear the Words of the Wise, ver. 17.

Q. What will the Lord do to them that rob the Poor?

A. Spoil the Souls of them as they spoil theirs, ver. 22, 23.

Q. With whom is it dangerous to converse?

A. With the angry and furious Man, ver. 24.

C H A P. XXIII.

Q. At the Table of Rulers what must we remember?

A. Sobriety, ver. 1, 2, 3.

Q. Is it Wisdom to labour to be rich?

A. It is not.

Q. What is the Reason?

A. The Inconstancy of Riches, that make themselves Wings, and fly away like an Eagle toward Heaven, ver. 5.

Q. What is Correction to a Child?

A. Deliverance from Destruction, ver. 14.

Q. Is Envy forbidden?

A. Yes; even against Sinners.

Q. How?

A. Not to vex ourselves at their Prosperity, nor grieve in that we are not like them, ver. 17.

Q. Why?

A. Because they shall be cut down like Grass, and wither; but our Hope shall continue, Psal. xxxvii. 1.

Q. Why must we not keep Company with Drunkards and Gluttons?

A. Because their Life is odious, and their End Poverty, v. 21.

Q. What is the Comfort of Parents?

A. The spiritual Wisdom of their Children, ver. 24.

Q. What Part of our Body must we dedicate to Wisdom?

A. Our Hearts, ver. 26.

Q. Why is a Whore compared to a deep Ditch?

A. Because she devoureth the Souls of many, ver. 27.

Q. To whom is Woe, Sorrow, Wounds, and Redness of Eyes?

A. To them that tarry long at Wine, and seek out mix'd Wine, ver. 30.

Q. What other Inconveniences follow Drunkenness?

A. Tho' it be pleasant at the first, it biteth like a Serpent in the End: It kindleth Lust, and makes a Man senseless of Wrong, ver. 22, 23, 24.

C H A P. XXIV.

Q. How is War to be interpreted?

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A. Advisedly and with Counsel, ver. 6.

Q. When is Man's Courage tried?

A. In the Day of Adversity, ver. 10.

Q. What must we do when we see the Innocent oppressed?

A. Deliver them.

Q. But if we do not, are we excused to say, we knew it not?

A. No; for God, who searcheth the Heart, sees the contrary, ver. 11. 12.

Q. What Danger is he in that rejoiceth at another Man's Fall?

A. To turn the Wrath of God from another on himself, v. 17. 18.

Q. Who is to be abhor'd of the whole World?

A. He that faith to the Wicked, thou art righteous, ver. 24.

Q. Who is to be revered of the whole World?

A. He that boldly rebuketh the Wicked, ver. 25.

Q. In what State is the Field of the Slothful?

A. Overgrown with Thorns and Nettles, ver. 31.

Q. What Instructions receive we thereby?

A. To beware of the like Sin.

Q. What are the Words of the Slothful?

A. Yet a little Sleep, a little folding of the Arms: Or, there is a Lion without, &c. so that he may still cherish his lazy Humour, ver. 33.

C H A P. XXV.

Q. When is a Prince a meet Vessel for the Lord's Use?

A. When he is purged from Vice, and the Corruption of lewd Counsellors, ver. 3.

Q. What are Words spoken in a fit Place compared unto?

A. Apples of Gold set in Pictures of Silver, ver. 11.

Q. What is a faithful Messenger to him that sendeth him?

A. As Cold in Extremity of Heat, ver. 13.

Q. To whom may we liken him that boasteth of false Liberality?

A. To Clouds and Wind without Rain, making a great Shew without any Performance, v. 14.

Q. How must we taste the Pleasures of this World?

A. As we would do Honey, moderately, lest we surfeit, v. 16.

Q. What is he like unto that beareth false Witness against his Neighbour?

A. An Hammer, a Sword, or a sharp Arrow; because his Words bruise and wound, v. 18.

Q. What is the Unfaithful like unto in Time of Trouble?

A. A broken Tooth, or a sliding Foot, v. 19.

Q. To take a Man's Garment from him in Winter, what is it like?

A. Vinegar poured upon Alum; because, as the Vinegar dissolveth the Allum, so doth such Cruelty undo the Needy, ver. 20.

Q. Must we hate him that hateth us?

A. No; but give him Bread if he be hungry, and Drink, if he be thirsty; that so, by noting our Courtesy, his own Conscience may reclaim him, ver. 21, 22.

Q. What

Q. What is he like that cannot bridle his own Nature?

A. A City without Walls, subject to any Danger, ver. 28.

C H A P. XXVI.

Q. Is Honour unfit for a Fool?

A. Yes, as inconvenient as Snow in Harvest, ver. 1.

Q. Need we to fear a Curse that is causeless?

A. No more than the Sparrow doth the Fowler when she is in her Flight, ver. 2.

Q. To whom belongs a Spur or a Whip?

A. To the Horse.

Q. To whom the Rod?

A. To the Fool, ver. 3.

Q. What is it to give Honour to a Fool?

A. Even the same as to hide a Pearl amongst a Heap of Stones, ver. 8.

Q. Of whom is there less Hope than of a Fool?

A. Of him that is wise in his own Conceit, ver. 12.

Q. What is it to meddle in a Brawl?

A. As much as to take a curst Dog by the Ears, ver. 17.

Q. What doth the deceitful Man in his Rage?

A. Mischief, and says it is a Jest; like him that is mad, throwing Fire-brands abroad, and must be borne withall, because he is mad. ver. 18, 19.

Q. What is the Reward of them that devise Mischief to others?

A. To fall into their own Pit, and to be crush'd with the Stone they roll, ver. 27.

C H A P. XXVII.

Q. Of whom must we be praised?

A. Not of ourselves, but of others, ver. 2.

Q. What is Anger?

A. Cruel.

Q. What is Envy?

A. Not to be stood against, v. 4.

Q. Why may we not boast of To-morrow?

A. Because we know not what the Success of the Day will be, ver. 1.

Q. What are the Wounds of a Lover?

A. Faithful.

Q. What are the Kisses of an Enemy?

A. Dangerous, ver. 6.

Q. Who despiseth delicate Meats?

A. He that is full.

Q. Who thinketh bitter Things sweet?

A. The hungry Soul.

Q. Is the hearty Counsel of a Friend pleasant?

A. Yes, as an Ointment of Perfume, so doth it rejoyce the Heart, ver. 9.

Q. In Times of Extremity what must we cleave to?

A. Rather a Neighbour at hand, than a Brother far off, v. 10.

Q. Can a contentious Woman be concealed?

A. No more than the Wind, ver. 16.

Q. Ought not he that attendeth to be recompenced?

A. Yes, as he that keepeth the Fig-tree shall eat the Fruit thereof, ver. 18.

Q. May the Eye of a Man be satisfied?

A. No.

A. No more than the Grave, which is never full, ver. 20.

Q. May a Fool be separated from his Folly?

A. No; not if you bray him in a Mortar with a Pestle, v. 22.

Q. What is the Duty of a Pastor?

A. To know the State of his Flock, and to be watchful over them, ver. 23.

C H A P. XXVIII.

Q. What is the Terror of a guilty Conscience?

A. To fly, though no Man pursue.

Q. What is the Security of Innocency?

A. To be confident as a Lion, ver. 1.

Q. What causeth the Change of many Princes?

A. The Transgression of the Land, ver. 2.

Q. For whom doth the Usurer gather his Wealth?

A. Not for himself, but for some other that will use it better. ver. 8.

Q. Who shall obtain Mercy?

A. He that confesseth his Sins.

Q. Who not?

A. He that hideth his Offences.

Q. Is it good to set a wicked Ruler over the People?

A. No: for he will behave himself like a roaring Lion, or hungry Bear, ver. 15.

Q. Shall evil-gotten Goods prosper?

A. They shall vanish, ver. 20. and Chap. xxi. 21.

Q. Shall a Man that rebuketh find Favour with the Rebuked?

A. Yes, in the End, more than he that flatters him, ver. 23.

Q. What is he that robbeth Father or Mother?

A. Beside a Thief, a Destroyer, ver. 24.

C H A P. XXIX.

Q. What is it to stand against Correction?

A. Obstinacy, a Disease incurable, ver. 1.

Q. What comes by the Authority of the Righteous?

A. Joy and Comfort.

Q. What when the Wicked rule?

A. Sorrow and Sighing, v. 2.

Q. How is a Kingdom preserved?

A. When the Magistrates are just.

Q. How is it brought to Ruin?

A. When the Magistrates take Bribes.

Q. What is the End of Flattery?

A. Deceit, ver. 5.

Q. How is the Fool known?

A. By his lavish Speech: He poureth forth his Mind at once.

Q. How is a wise Man known?

A. By his Taciturnity: He will not speak but upon Occasion, ver. 11.

Q. How doth Wickedness increase?

A. With the Number of them that commit Wickedness, ver. 16.

Q. What doth too much Lenity?

A. Make a Servant presume to be as a Son, ver. 21.

C H A P. XX.

Q. What is the Danger Poverty may fall into?

A. Theft.

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A. Theft.

Q. What is the Danger Weakness may fall into?

A. Forgetfulness of God.

Q. What State of Life must we then pray for?

A. A Competency; neither too much nor too little, ver. 8, 9.

Q. What kind of People are these, whose Teeth are as Swords, and whose Jaws are as Knives, to eat up the Poor?

A. Usurers and Extortioners ver. 14.

Q. What are the four Things that are never satisfied?

A. The Grave, the barren Womb, the Earth for Water, and the Fire for Fewel, ver. 16.

Q. What are the three Things that are hid, and the fourth that cannot be known?

A. The Way of an Eagle in the Air, the Path of a Serpent over a Rock, the Course of a Ship in the Sea, and the Haunt of a Man with a Maid, ver. 19.

Q. Which are the four Things that commonly abuse the State whereunto they are called?

A. A Servant put in Authority, a Fool at a Banquet, a hateful Woman married, and an Handmaid the Heir of her Mistress, ver. 22, 23.

Q. Which are the four small Creatures that give Check to Men for Wisdom?

*A. The *Pismire, that prepareth Meat in Summer against*

Winter; the Coney, that builds her House in the Rock; the Grasshopper, that observes Order, yet hath no Ruler; and the Spider, that takes hold in King's Palaces, ver. 25, 26, 27, 28.

C H A P. XXXI.

Q. What learn you in this Chapter?

A. To be chaste and temperate, ver. 3.

Q. Chaste, how?

A. In these Words, Give not thy Strength to Women.

Q. Temperate, how?

A. To refrain from drinking of Wine, ver. 4.

Q. What learn you else?

A. How to know a virtuous Woman.

Q. How is she known?

A. By her Industry; she seeketh Wooll and Flax, and laboureth chearfully, ver. 13. By her Watchfulness; she will rise while it is yet Night, ver. 15. By her Providence; with the Fruit of her Hand she planteth a Vineyard, ver. 16. By her Charity; she stretcheth out her Hand to the Poor, ver. 20. And by her Faith; in the latter Day she shall rejoice, ver. 25.

Q. How shall a Man make choice of a Woman?

A. Not by Favour, it is deceitful; nor by Beauty, it is vain: but by the Fear of the Lord, which endures for ever.

E C.

* Solomon taketh particular Notice of these little Animals, and calleth them a People not strong, but industrious; intimating, that such wonderful Works of Nature might be sufficient Evidences to convince Mankind of the Error of their Ways; and this is the express Command for it Chap. vi. 6. Go to the Ant, thou Sluggard, consider her Ways, and be wise.

ECCLESIASTES:

OR, THE

PREACHER.

WHO writ this Book?*A.* Solomon.*Q.* Why is it called by the Name of the Preacher?*A.* Because Solomon, by way of Exhortation, labours to instruct all Men how to hate the Vanities of this World, and to affect nothing but heavenly Blessedness.*Q.* What are the Pleasures of this Life?*A.* Vanity of Vanities, ver. 2.*Q.* Is there any Thing under Heaven that a Man may say, This hath not been before.*A.* Nothing, ver. 10.*Q.* Is Wisdom also Vanity?*A.* Yes, and Vexation of Spirit, ver. 17.*Q.* What Wisdom doth he mean?*A.* State Policy, and Skill of profane Arts and Sciences.

CHAP. II.

Q. Wherein then consisteth Happiness, in Mirth and Joy?*A.* No, ver. 2.*Q.* In banqueting?*A.* No, ver. 3.*Q.* In sumptuous Building?*A.* No, ver. 4.*Q.* In Gold and Silver?*A.* No, ver. 5.*Q.* In Multitude of Servants?*A.* No, ver. 8.*Q.* In Authority?*A.* No, ver. 9.*Q.* What is the Reason?*A.* Because they are transitory, and leave behind them Vexation of Spirit, ver. 11.*Q.* Wherein is the Fool and wise Man alike?*A.* In Death, ver. 16.*Q.* What are the Days of Man?*A.* Travel and Sorrow, v. 23.*Q.* What only is to be desired in the World?*A.* That spiritual Joy which is the Gift of God.

CHAP. III.

Q. What is here set down?*A.* The Mutability of Time.*Q.* What learn you by that?*A.* First, That nothing in this World is permanent. Secondly, Not to be grieved, if we have not all Things at once, nor enjoy them so long as we would, from ver. 1. to 8. Thirdly, To pick out a Season for our Actions.*Q.* Why can we have nothing but by painful Travel?*A.* Because thereby the Lord will humble us, ver. 18.*Q.* Are the Conditions of Men and Beasts alike?*A.* Yes, as touching the Death of their Bodies, ver. 19.*Q.* How do they differ?*A.* The one is Partaker of Reason, the other is governed by Sense: The one perisheth Body and Soul, the other liveth eternally.*Q.* How

Q. How! both Body and Soul?

A. Yes, after the Resurrection of the Flesh.

CHAP. IV.

Q. How doth he further prove Vexation of Spirit?

A. In that the Innocent are still oppressed, and none comforteth them, ver. 1.

Q. How is a poor Man preferred before a King?

A. By Wisdom, ver. 13.

Q. What is the Bond of Friendship?

A. Society.

Q. What is the Benefit of Society?

A. Mutual Comfort, and help one Man to another, ver. 10, 11, 12.

CHAP. V.

Q. In speaking to God what must we avoid?

A. Temerity and a Multitude of Words, ver. 1.

Q. Who seeth the Oppression of the Poor?

A. The Lord.

Q. Who shall redress them?

A. He that sees them.

Q. What learn we by this?

A. Not to be astonished at the Malice of the World, since our Revenger lives.

Q. How is the Desire of the Covetous.

A. Insatiable, ver. 10.

Q. For what is the Night appointed?

A. For Rest unto all Creatures.

Q. How rests the covetous Man?

A. Unquietly.

Q. How rests the poor Labourer?

A. His Sleep is sweet unto him, ver. 12.

Q. Can Riches do the Owners Hurt?

A. They can, and do.

Q. How?

A. By the abusing or not using of them.

Q. What doth the Worldling labour for?

A. Oft times for nothing but the Wind.

Q. When doth Wealth prove a Blessing?

A. When God that gives it gives also a Heart to enjoy it.

CHAP. VI.

Q. How is the rich Man miserable?

A. In that God hath given him much Treasure and Wealth, and he wanteth Power to enjoy it, ver. 2.

Q. How cometh that to pass?

A. Either by Parcimony, Loss, or sudden Death.

CHAP. VII.

Q. Why is the Day of Death better than the Day of Birth?

A. Because our Birth is the Entrance to Sorrow and Affliction, and our Death a Gate to Joy and Happiness, ver. 3.

Q. Why is it better to go to the House of Mourning than to the House of Laughter?

A. Because in the House of Mourning we shall behold the Judgments of God, and thereby learn to amend our Lives, v. 4.

Q. Why is it better to hear
T the

the Rebuke of a wise Man, than the Song of a Fool?

A. Because the one is Instruction, the other Loss of Time.

Q. What is the Perverseness of the World?

A. That the Just sometimes perish, and the wicked Man continueth long in his Malice, v. 17.

Q. When we are admonished to leave Wickedness, what must we do?

A. Come at the first Call, ver. 18.

CHAP. VIII.

Q. What doth a Tyrant hurt?

A. Himself as well as others, ver. 9.

Q. Doth God punish Sinners?

A. Yes.

Q. Wherefore?

A. To their great Judgment.

Q. Doth God afflict the Righteous?

A. Yes.

Q. For why?

A. For their Trial, and to their greater Comfort, ver. 12, 13, 14.

CHAP. IX.

Q. Do Prosperity and Adversity teach us whom God loveth and whom he hateth?

A. No.

Q. Why?

A. Because they happen indifferently both to the Righteous and Unrighteous, ver. 2.

Q. What is the Difference then?

A. The Righteous are assured of God's Favour by Faith, so are not the other, ver. 4.

Q. What is the Opinion of Epicures?

A. They had rather be abject and live, than honourable and die, which is meant by the live Dog and dead Lyon, ver. 4.

Q. Why are they of this Opinion?

A. Because, after this Life they thought there was no other Being.

Q. How does the World deceive her Favourites?

A. By making them think they are blessed of God when they have Wealth and good Success in this Life.

Q. Are they not then the Blessings of God?

A. Yes, to them that use them to his Glory, and the Benefit of the Poor; otherways not.

CHAP. X.

Q. How are the Deeds of the Wife?

A. Discreet.

Q. How are the Deeds of the Fool?

A. Rash and absurd, ver. 4.

Q. What Vanity doth Solomon note in this Chapter?

A. That the Worthy are displaced, and the Unworthy advanced, ver. 6, 7. That the Land is miserable whose Prince wanteth Wisdom, and whose Nobles are given to their own Lusts and Pleasures, ver. 16.

Q. What Treason doth God condemn in a Subject against his Prince?

A. Not only Treason in Act, but Treason in Thought, v. 20.

CHAP.

C H A P. XI.

Q. To whom must the Rich be liberal?

A. To the Poor.

Q. When?

A. In this Life; because, after Death there is no further Power.

Q. How must they be liberal?

A. In dispersing their Alms to many.

Q. By what Examples are we taught to be charitable?

A. By the Cloud that poureth Rain; by the Sea that casteth up her Increase; by the Sun that casteth out his Beams from East to West: All which are not thus serviceable and gracious for themselves, but for the Benefit of others.

Q. How shall the charitable Man be rewarded?

A. With Plenty on Earth and Treasure in Heaven.

Q. If Vanity be forbidden, why doth Solomon in the ninth Verse of this Chapter counsel us to follow the Lusts of our own Hearts?

A. He doth it in Derision (as if he would say) Go to, ye Worldlings, glut yourselves with all manner of Vanity; but remember that one Day you shall come to Judgment for all, ver. 9.

C H A P. XII.

Q. To whom must we dedicate our Truth?

A. To the Lord.

Q. Why?

A. Because in Age we shall be more unapt, ver. 4.

Q. Why shall we be more unapt?

A. By reason of the Weakness of the Body, which is set down in the 3d, 4th, 5th, 6th, and 7th Verses.

Q. Whither returns the Soul in Death?

A. To him that gave it, v. 7.

Q. What is the main Reason that we should fear God?

A. Because he will bring every Work and every secret Thought to Judgment.

T 2 The

Solomon in this Book calleth himself the Preacher; wherein he sheweth the Vanity of human Courses in the Works of Pleasure, which he had found by Experience in the Studies of Wisdom: But, after all, found the Works of God unsearchable, and that like things happen to the Good and to the Bad, directing Men to be charitable in this World, by the Example of the Clouds full of Rain, which watereth the Earth.

To be rich is nothing; for Man spendeth as a Shadow, and who knoweth what shall be after him. All that cometh is Vanity, and this Solomon found, That God hath made Man upright, but they have sought out many Inventions.

Remember now thy Creator in the Days of thy Youth, while the Evil Day come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them: Then shall the Dust return to the Earth as it was, and the Spirit to him that gave it. And these are the acceptable Words which was written, even Words of Truth; Fear God, and keep his Commandments; for this is the whole Duty of Man, chap. 12.

The SONG of SOLOMON.

CHAP. I.

Q. *WHAT is contain'd in the Song of Solomon?*

A. A lively Description of the mutual Love between Christ and his Church, under the Names of Bride and Bridegroom.

Q. *Doth it only concern the Church in general?*

A. No, it is applicable to every faithful Soul.

Q. *To whom doth the faithful Soul compare her Bridegroom Christ Jesus in this first Chapter?*

A. To the Saviour of sweet Ointment, because of his gracious Benefits towards her, ver. 2. To the Chariots of *Pharaoh*, because of his Power and Strength, ver. 8. To a Bundle of Myrrh, because of his Holiness, ver. 13. To the Grapes of *Engedi*, for his Saving Health, ver. 14.

Q. *Can the Soul approach near unto Christ of her own Accord?*

A. No, not except she be drawn; that is, incited by his Holy Spirit, ver. 14.

CHAP. II.

Q. *Where does the Church desire to rest?*

A. Under the Shadow of Christ.

Q. *With what shall she be fed?*

A. With the Fruit of his Doctrine, ver. 5.

Q. *To whom doth Christ compare his Church?*

A. To a Rose, and a Lilly among Thorns.

Q. *Why?*

A. First, For her Beauty and Pleasure. Secondly, For her Excellency above all other things, in that all other things, in respect of her, are but as Thorns, v. 2.

Q. *How doth she figure the Coming of Christ?*

A. Under the Name of a Roe, or a young Hart, looking thro' the Grates of a Window.

Q. *What's understood by that?*

A. The Divinity of Christ shining through his Humanity, ver. 9.

Q. *Cannot he then be perfectly known in this Life?*

A. No, no more than one that stands behind a Grate can be wholly or perfectly seen to our bodily Eyes.

Q. *What did Christ after he came?*

A. Called to his beloved Church, ver. 10.

Q. *Did she appear at his Calling?*

A. No, she hid herself in the Holes of the Rocks, ver. 14.

Q. *Why did she so?*

A. Because of her Sins.

Q. *How did he comfort her?*

A. By telling her, the Winter was past, i. e. Sin was killed; and the chearful Spring appeared, i. e. Grace and Salvation was come, ver. 11, 12.

Q. *What is the Church compared unto?*

A. To a Dove.

Q. *Why?*

A. Because of her Meekness, ver. 14.

Q. *What*

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Q. What are the Enemies of the Church compared unto?

A. To Foxes.

Q. Why?

A. Because of their Malice and Craft, ver. 15.

CHAP. III.

Q. What is the Desire of the Church?

A. To be joined inseparably with Christ, ver. 4.

Q. How doth she think to satisfy her Desire?

A. By seeking after him.

Q. When?

A. At all Times, and in all Places, but especially in the time of Trouble and Persecution, v. 12.

Q. Will he hear her?

A. Yes, and deliver her, making her rise out of the Wilderness of Affliction like a Pillar of Smoke perfum'd with Myrrh and Incense.

Q. How is that?

A. Triumphantly.

Q. What will he then do?

A. Shew her his Place of Rest, the Guard set to attend it, and his Crown of Glory, v. 7, 18.

Q. Who be they?

A. First, Quiet of Conscience. Secondly, Protection of Angels. Thirdly, Eternal Happiness.

CHAP. IV.

Q. What doth Christ in this Chapter?

A. Set forth the Beauty of his Spouse.

Q. How?

A. By comparing her to divers precious and pleasant Things.

Q. To what doth he compare her Eyes?

A. To a Pair of Doves Eyes, ver. 1.

Q. To what her Hair?

A. To a Flock of Goats looking down Gilead.

Q. To what her Teeth?

A. To the Wool of Sheep new wash'd, ver. 2.

Q. To what her Lips?

A. To a Thread of Scarlet, or the Dropping of the Honey-Comb, ver. 11.

Q. To what her Neck?

A. To the Tower of David, ver. 4.

Q. To what her Breasts?

A. To two young Roes feeding among the Lillies, ver. 5.

Q. To what her Love?

A. To the Pleasure of Wine, or the Savour of sweet Spices, ver. 10.

Q. To what her whole Body?

A. To a Garden planted with Pomegranets, Spikenard, Calamus, Cinnamon, Myrrh, and all other chief Spices, v. 12, 13, 14.

Q. What must be understood by Doves Eyes?

A. Eyes single and chaste.

Q. What by the Flock of Goats?

A. The Multitude of the Faithful spread abroad and scattered as Goats on Mountains.

Q. What by Teeth like a Flock of Sheep?

A. Equality or Likeness of Saints one to another.

Q. What by Lips like Scarlet Thread, or dropping of the Honey Comb?

A. Words no less comely but sweet.

Q. What by her two Breasts like two young Roes?

A. The

A. The two Testaments, by whose Milk the Church nourisheth her Children.

Q. The Church, or the Soul of the Faithful, being compared to a Garden, what doth she?

A. Call upon her Bridegroom, Christ Jesus, to be unto her a Fountain of Living Water, and to breathe upon her with the Breath of his Holy Spirit, that she may grow thereby.

Q. In what?

A. In Love and true Obedience.

Q. Why is the Church of Christ compared unto these earthly Perfections?

A. Because of our weak Capacity, that by these visible Beauties we may, in some Measure, apprehend the invisible Glory of Christ and his Elect.

CHAP. V.

Q. What doth Christ in this fifth Chapter?

A. Call the Faithful to a Banquet of Spice, Honey, Milk, and Wine.

Q. What is signified thereby?

A. His Bounty, in heaping his Graces upon the Faithful, ver. 1.

Q. Are we ready to come when he calls?

A. No, Sleep, i. e. The Care of this World, detains us, ver. 2.

Q. Doth he then directly forsake us?

A. No, he stands without, calling still, till his Locks be wet with the Dew of the Night.

Q. What understand you by that?

A. The long Patience of the Lord towards Sinners, ver. 3.

Q. But if we abuse that Patience, what shall befall us?

A. We shall seek the Lord, and he will not be found, v. 6.

Q. In his Absence what Success have we?

A. We fall into the Hands of cruel Watchmen.

Q. Who be they?

A. False Teachers.

Q. How do they handle us?

A. Wound our Consciences with Mens Traditions, ver. 7.

Q. What Marks doth the Church deliver of Christ to find him out?

A. She says his Head is of Gold, ver. 11. His Eyes are like Doves, ver. 12. His Cheeks are as Beds of Spices and sweet Flowers, and his Lips like Lillies dropping with Myrrh, ver. 13. His Hands as Rings of Gold set with the Chrysolite, and his Belly as Ivory covered with Sapphires, ver. 14. His Legs as Pillars of Marble set upon Sockets of Gold, and his Countenance as Lebanon, ver. 15. His Mouth of sweet things, ver. 16.

Q. What is signified by these Comparisons?

A. The infinite Gifts and Graces which the Presence of Christ brings to the Faithful.

CHAP. VI.

Q. How is the Church assured of the Love of Christ?

A. By his Words.

Q. What are they?

A. I am my Beloved's, and my Beloved is mine, ver. 2.

Q. How

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Q. How many Churches be there?

A. But one true Church, as there is but one Christ, the Head thereof.

Q. How ought the Church to be affected?

A. Chastly, and without Pollution.

Q. How is her Aspect?

A. Fresh as the Morning; fair as the Moon; clear as the Sun; and terrible as an Army with Banners, ver. 9.

CHAP. VII.

Q. How many are the special Virtues of the Church?

A. Two: Faith and good Works.

Q. How are they express'd unto us?

A. By the Similitude of the Palm-Tree, ver. 7.

Q. What are the Properties of the Palm-Tree.

A. The Leaves are always green, and the Fruit continual.

Q. Apply it?

A. As the Tree is always green, and full of Fruit, so

ought our Faith to be always flourishing, and our good Deeds without ceasing.

CHAP. VIII.

Q. Of whom will the Church be taught?

A. Of Christ alone, ver. 2.

Q. By whom is she upheld?

A. By the Strength of his Hands, ver. 3.

Q. In what sort doth she desire Christ to manifest his Love towards her?

A. By setting her as a Seal upon his Heart, and Signet upon his Arm, ver. 16.

Q. What is his Love?

A. A burning Zeal, not to be quenched, ver. 7.

Q. How is his Jealousy?

A. Cruel like the Grave, v. 9.

Q. Wherein is the Dwelling of Christ?

A. In his Church.

Q. How must it be fortified for his Presence?

A. With a Wall and a Door.

Q. What is understood by these two things?

A. Fidelity and Constancy.

The

This is a comfortable Piece of Work, and I may venture to say, the Master-piece of the greatest Author that ever writ. It nourisheth the Soul, and giveth us an Idea of things hard to be understood. See how the Church, i. e. good Christians, and Christ, congratulate each other. The Church confesses her Faults, and prayeth to be directed to his Flock; Christ directeth her to the Shepherd's Tents, and shewing his Love to her, giveth her gracious Promises; and she continues in Faith and Hope, boasting of her Victory, and glorifying Christ.

And this is the happy State of every regenerate Man: A justified Soul may find new Raptures in every Line, and say, *My Beloved is mine, and I am his. My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him. Awake, O North Wind, and come thou South; blow upon my Garden, that the Spices thereof may flow out: Let my Beloved come into his Garden, and eat his pleasant Fruits.*

The Books of the PROPHETS.

The ARGUMENT.

These Divine Truths, which I am now going to speak of, are the Results of God's free Counsels, delivered to us by the Inspiration of the Holy Ghost, under the general Nature of Prophecy, by Examples, Similitudes, Dreams, &c. according to the Language of the Sons of Men. The Hebrew Masters here tell us, that in the Beginning of Prophetical Inspiration, the Prophets used to have some Operation, or Image of a Man or Angel representing itself to their Imagination; sometimes it began with a Voice, and that either strong and vehement, or else soft and familiar; instance, when God appeared unto Adam, Gen. iii. 8, 9. in Job xxxviii. 1. to Elijah, 1 Kings xix. 11. in Ezekiel ix. 1. &c. and in the Revelation of St. John it is compared to the Sound of a Trumpet, chap. i. 10. and to the Roaring of a Lyon, chap. x. 3, &c. Hence it is we find the Prophets frequently prefacing to their Visions in this manner, universally explained by the Prophet Jeremiah, chap. xliii. 28, 29. where he has clearly given the Difference between divine Inspiration and lying Spirits, by the Similitude of Chaff, subject to every Wind; whereas the other entereth the Mind as a Fire, and a Hammer that breaketh the Rock in Pieces; by which these Divine Pen-men knew they had received Command from Heaven, and they on the contrary, that God had sent them not; as the Lord concludes at the 22d Verse of the same Chapter, by way of Conviction. Angels were the Furnishers of this prophetical Scene, as in Gen. xxxiii. 24. Exod. iii. 2. Josh. v. 13. Judg. v. 23. and 2 Kings i. 3, 15; altho' it is attributed to God himself by the Prophet, ver. 16, who is the Prompter and immediate Dictator. The Angels are the Representers, and the Prophets the Deliverers of the prophetical Stage, as in Daniel, Zachary, the Revelations, &c. and thus the Angel of God appeared unto Peter (as they usually did) in the Shape of a Man, and brought him out of Prison, Acts xii. which answers the same Purpose concerning St Paul, Acts xxiii. 9, &c. according to the Tenor of my Discourse.

Now it is to be considered, that God did not make use of Fools to reveal his Will by, but of such whose Intellectuals were entire and perfect; and that he imprinted such a clear Copy of his Truth upon them, that it became, as it were, their own Sense, being fully digested in their Understanding, so as they were to deliver and represent it to others in Words, as an ingenious Painter is able by his Pencil to decypher or paint his own Conceptions: And as Philo tells us, "When Divine Light ariseth upon the Horizon of the Soul of Man, his own human Light sett." The Matter for the most Part only was received, the Words delivered according to the Prophet's own proper Genius: for all did not prophesy in the same Manner as Moses did; he prophesied from God immediately, and received the very Words and Phrases from his own Mouth, Numb. vii. 89. Exod. xxxiii. 11. which he hath set down in the Books of the Law.

To conclude: All the Prophets and the Law prophesied until John, Matt. xi. 13, which were accomplished within the Period of the Gospel Dispensation,

usher'd

ushered in by John the Baptist, who lived in the Time of the Twilight, as it were between the Law and the Gospel. And thus far I hope will serve to instruct my Readers, in regard to Prophecy in general, and serve as a Key to the following Books; namely, the Writings of the sixteen Prophets, i. e. four greater Prophets, and twelve lesser. The four greater Prophets are, Isaiah, Jeremiah, Ezekiel, and Daniel (Baruch is commonly reckoned with Jeremiah, being his Disciple and Amanuensis, or Secretary) and are called the Book of the larger Prophets. The twelve lesser Prophets are Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, and Malachi, and were always comprized in one Book, called, The Book of the Prophets, by St Stephen, Acts vii. 42. and, The Book of the Twelve Prophets, by St Cyprian, Epist. 59. The Son of Syrach speaks of them under one and the same Character, Eccles. xlix. 12. Let the Bones of the Twelve Prophets flourish out of their Place. And both Jewish and Christian Writers, particularly Josephus, lib. i. contra Appion, and St Jerom, Prolog. Galeat. when they mention the Canonical Books of the Old Testament to be in Number 22 (a Number equal to the Jewish Alphabet) comprehended the twelve minor Prophets under one Book; but according to several Counsels on this Head, it hath since been thought proper they should be divided and made separate, as the Books of the Kings and Chronicles (which with the Jews make but one) also are.

The Book of the Prophet *IS A I A H*.

C H A P. I.

Q. HOW was Isaiah descended?
A. From the Lineage of Kings.

Q. Who was his Father?

A. Amos, Brother to Azariah, King of Judah.

Q. How long did he prophesy?

A. Threescore and four Years; from the Time of Uzziak to the Reign of Manasseh.

Q. Who put him to Death?

A. Manasseh.

Q. Upon how many Points doth the Doctrine of the Prophets consist?

A. Upon three.

Q. Which be they?

A. Instruction, Reprehension, and Consolation.

Q. Instruction, how?

A. To teach them to know their Sins.

Q. How Reprehension?

A. To rebuke them for Sin.

Q. How Consolation?

A. To comfort them upon their Repentance.

Q. What was the first Sin Isaiah reproved?

A. The Ingratitude of the Israelite.

Q. Wherein stood their Ingratitude?

A. In forsaking their God, that had nursed and brought them up.

Q. How doth he shew their Ingratitude?

A. By the Example of brute Beasts: The Ox and the Ass know their Master's Crib, but Israel forgets his God, ver. 3.

Q. What was the second Sin Isaiah reproved?

A. Obstinacy, and Stubbornness of Heart.

U

Q. How

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their Wickedness, ver. 5.

Q. What is threatned to such kind of People?

A. Desolation to their Land, and Destruction to themselves, ver. 7, 8.

Q. What is the third Sin Isaiah reproved?

A. Hypocrisy.

Q. Wherein were they Hypocrites?

A. In thinking to please God with the Multitude of Sacrifices, notwithstanding that they neither had Faith nor Repentance.

Q. To pray then, or do any other Service to God, without Faith and Repentance, how is it accepted?

A. The Lord turns away his Face, hides it, and thinks it abominable, ver. 13, 14, 15.

Q. But if we come with a pure Heart, how will he deal with us?

A. Though our Sins be red as Crimson, he will make them as white as Snow, ver. 18.

Q. What was the fourth Sin Isaiah reproved?

A. Extortion. Their Hands were full of Blood, their Princes maintained Thieves, and delighted in Bribes; nor was the Widow or Fatherless regarded.

Q. How did God account them for their Offences?

A. His Enemies, ver. 24.

Q. How did he threaten to punish them?

A. By pouring out his Vengeance upon them.

Q. After what manner?

A. In burning out the Dross of their Wickedness by the Fire of their Affliction, ver. 25.

CHAP. II. III. IV.

Q. In all the Threatnings which God pronounceth against the World for Sin, what is still remembered?

A. The Mercy of his Covenant, that his Church should still be preserved and planted.

Q. Where?

A. In Jerusalem first, and after through the whole World, ver. 2.

Q. What learn you by that?

A. That the Gentile, as well as the Jew, shall be made Partaker of the Reconciliation between God and Man, by the Coming of Christ Jesus.

Q. Where doth the Prophet advise us to shelter ourselves against the Wrath of God?

A. In the Cliffs of the Rock.

Q. Of what Rock?

A. The Wounds of that living Rock our Saviour.

Q. What was the fifth Sin Isaiah reproved?

A. Haughtiness of Mind.

Q. How was it punished?

A. By being brought low, chap. ii. 12.

Q. What was the sixth Sin Isaiah reproved?

A. Mens Confidence in their Riches.

Q. How was that punished?

A. They were made Poor, ver. 19.

Q. Where rests the Spoil of the Poor?

A. Where

A. In the Houses of the Covetous, chap. iii. 14.

Q. What other Sin doth the Prophet complain of?

A. Impudence. They declared their Sin as Sodom, and they did it not.

Q. What doth he denounce against that?

A. Woe unto their Souls, chap. iii. 9.

Q. What is the Kingdom of Christ to Believers?

A. A Sanctuary.

Q. How?

A. In the Day time a Shadow from Heat, and a Covert from Storms of all Afflictions whatsoever, chap. iv. 6.

Q. What was the seventh Sin Iſaiah reprov'd?

A. The Pride of Women.

Q. Wherein did their Pride consist?

A. In their Looks, in their Gate, and in their Cloathing.

Q. How were their Looks?

A. Haughty.

Q. How was their Gate?

A. Mincing, and making a tinkling with their Feet, c. i. 19.

Q. How did they dress?

A. Too costly and effeminate; using Perfumes, Bracelets, Earrings, Curlings, and such like, more than was needful.

Q. How did God punish them?

A. He turned their sweet Savours into Stinks, their neat Array into Sackcloth and Rags, their Pride of Hair into Baldness, and their Beauty into Burning, chap. iii. 24.

Q. Doth God hold the Husbands of such Women excused?

A. No; he lets them fall by the Sword, takes away the Wife and the Strong from amongst them, and sets Fools and effeminate Persons to rule the Land, chap. iii. 25.

C H A P. V. VI.

Q. What doth Iſaiah compare the House of the Israelites unto?

A. A Vineyard.

Q. Who planted it?

A. God.

Q. With what?

A. With the best Plants.

Q. What Fruit brought it forth?

A. Wild Grapes.

Q. What did the Lord do to it then?

A. He pulled down the Hedge, and laid it waste, chap. v. 1, 2, 3.

Q. Apply this to the present Times.

A. England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cherished and defended; but if he find we bring forth wild Grapes for good Grapes, Deeds of Corruption for Deeds of Sanctity, he will suffer us to be trodden down and destroyed.

Q. Against how many Sorts of Men doth Iſaiah pronounce a Woe in this Chapter?

A. Against five.

Q. Who are the first?

A. Extortioners. Woe unto them that join House to House, and Land to Land, ver. 8.

Q. Who are the second?

A. Drunkards. Woe unto them that rise early to drink Wine,

and to them that continue until Night, ver. 10.

Q. Who are the third?

A. Enticers to Vanity. Wo unto them that draw Iniquity with Cords of Vanity, and Sin as with Cart-Ropes, ver. 18.

Q. Who are the fourth?

A. Perverters of Truth. Wo unto them that speak Good of Evil, and Evil of Good; who put Darkness for Light, and Light for Darkness, ver. 20.

Q. Who are the fifth?

A. Arrogant Contemners of Government. Wo unto them that are wise in their own Conceit, ver. 21.

Q. How shall it be with those Men?

A. Their Root shall be as Rottenness, and their Buds as Dust, ver. 24.

Q. What else?

A. The Lord will make a Sign to a strange Nation, that shall come suddenly upon them, and destroy them (as we of late, whom God at present hath protected, might have been destroyed) ver. 25.

Q. How is a Messenger of God prepared for his Office?

A. By the taking away of his Iniquity, and the Purging of his Sin, chap. 6. 7.

C H A P. VII. to XXXI.

Q. How did Isaiah prophesy of Christ?

A. That he should be born of a Virgin, and be a Stumbling Block to many of the Jews, ch. vii. 14. and viii. 12.

Q. What should his Name be?

A. Immanuel.

Q. What doth that signify?

A. God with us: Which Name can agree with none but Christ, because he was both God and Man, chap. vii. 14.

Q. Why did God send Christ the Messiah?

A. First, In regard of his Promise, Gen. iii. 15. Secondly, In regard of his Zeal, chap. ix. 7.

Q. How doth the Prophet express Christ and his Kingdom?

A. By a Branch.

Q. Why by this Word Branch?

A. Because, as a Branch out of a dead Root, he sprang up out of the royal Stock of Judah, (almost dead) into a Kingdom that shall flourish eternally.

Q. Whom did God make his Instruments for the Punishment of the Israelites?

A. The Assyrians and Egyptians.

Q. How did they use their Authority?

A. To their own Glory.

Q. What was their Reward?

A. He was to them a Fire, and consumed them; and to his repentant People, a Light to comfort them, chap. x. 17.

Q. What was that Light?

A. Christ, the perpetual Peacemaker, chap. xi. 6, 7, 8.

Q. What was the Fire that destroyed the Assyrians.

A. The Medes and Persians, chap. xiii. 17.

Q. How did God punish the Israelites.

A. As his Children, to chastise them, ver. 14.

Q. How

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Q. How the Assyrians and others?

A. As his Enemies; quite to destroy them, ver. 19.

Q. Against how many Kingdoms did Isaiah prophesy?

A. Against eight.

Q. Which be they?

A. The Kingdom of the Egyptians, chap. xix. The Kingdom of the Chaldeans, chap. xxi. the Kingdoms of Tyre and Sidon; the Kingdom of the Assyrians, chap. x. 16. the Kingdom of the Israelites, chap. xxii. the Kingdom of the Arabians, chap. xxiii. and the Kingdom of the Devil, chap. xxvii.

Q. In which of these Kingdoms did God mention his reserving a small Number to himself?

A. In the Kingdom of the Hebrews.

Q. Did God plague the Destroyers of his People?

A. He did.

Q. What may we learn by that?

A. That though God, Father-like, chastise his Children, he will not suffer any to tyrannize over them.

Q. Did God send the Assyrians and the Egyptians to oppress his People?

A. He suffered them to be led by their own Covetousness and Ambition, and accordingly rewarded them.

Q. What is the impious Resolution of the Epicure?

A. Let us eat and drink, for To-morrow we die.

Q. What is the Punishment of it?

A. It shall not be purged from them till they die, chap. xxii. 14.

Q. Do the Righteous praise God for his Judgments?

A. They do.

Q. What is the Reason?

A. Because they are Faithfulness and Truth; and because of the sweet End that God works from them, chap. xxv. 4, 8.

Q. Were the People soon instructed in the Word of God?

A. No; but with much ado, and often repeating Precept upon Precept, and Line upon Line, chap. xxviii. 13.

Q. What was the Reason?

A. Their Corruption of Life, and Slackness to all Goodness, ver. 7.

Q. How were they corrupt in Life?

A. By professing God with their Lips, and denying him in their Hearts, chap. ix. 13, 19.

Q. What was the Punishment assign'd unto them for that?

A. Their Prophets were blind, and could not direct; and they had their Eyes shut up, that they could not see what was Good for themselves.

Q. What is the Doctrine we learn thereby?

A. That Preachers can neither teach, nor the Hearers understand, except God open the Mouth of the one, and prepare the Heart of the other.

Q. How doth God punish Sinners in this Life?

A. With the Bread of Adversity, and the Water of Affliction, chap. xxx. 20.

Q. But

Q. But if they repent, how are they rewarded?

A. With great Plenty.

Q. What is the Punishment of the Wicked after this Life?

A. The Torments of Hell, mentioned by the Prophet in chap. xxx. ver. 33.

Q. Rehearse the Description?

A. Tophet is prepared of old, even for the King: It is deep and large, the Burning thereof is Fire and much Wood; the Breath of the Lord, like a River of Brimstone, doth kindle it.

C H A P. XXXI. to XLV.

Q. When we trust in the Lord, how will he defend us?

A. As the Lion doth his Prey, chap. xxxi. 4.

Q. But if we forsake him, and seek Help of others, what shall become of us?

A. Both the Helper and the Helped shall perished, ver. 3.

Q. What shall their Habitation be made?

A. A Hold for Dragons, and a Court for Ostriches, chap. xxxiv. 13.

Q. What Fruit shall it yield?

A. Thorns, Nettles, and Thistles.

Q. But what shall be the Habitation of such as depend upon Christ?

A. Flourishing and full of Joy. There shall neither Lion, nor noisome Beast come near it, chap. xv. 2, 8. The Weak shall be made strong, chap. xxxv. 4. The Blind shall see, the Deaf shall hear, ver. 5, 8. The Lame shall leap, and the Dumb shall speak, ver. 6.

Q. Who do Isaiah prophesy should prepare the Way of Christ?

A. John Baptist, chap. xl. 3.

Q. Where should he proclaim his Message?

A. In the Wilderness.

Q. What should his Direction be?

A. To have all Lets removed, chap. xx. 4.

Q. May the Essence of God be comprehended under any Form?

A. No; no more than the Waters can be held in a Man's Fist, Heaven measured with a Span, the Dust of the Earth numbered, or the Mountains weighed, chap. xl. 12.

Q. What is the Earth in his Sight?

A. As a little Dust.

Q. What the Nations of the Earth?

A. As a Drop of Water, or as Grasshoppers, ver. xv. 22.

Q. But what are they whom the Lord exalteth?

A. As a threshing Instrument, able to bruise Mountains to Powder; or as a Whirlwind, to scatter Hills like Chaff, chap. xli. 15, 16.

Q. How doth Isaiah teach the People to abhor Idolatry?

A. By describing unto them the Power of God, and the Wickedness of Idols, chap. xi. 22, 23.

Q. Declare the Difference.

A. God is a Living Essence, Idols dead Metal.

God is without Beginning, Idols are made by Mens Hands.

God can do all Things,

Idols Nothing.

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Idols Nothing.

Q. What Comfort have the Faithful in Distress?

A. To think they have God that is able, willing, and hath promised to deliver them, c. xliii.

CH A P. XLV. to LV.

Q. By whom did God promise Deliverance to his People from the Captivity of Babylon?

A. By Cyrus King of Persia.

Q. What was Cyrus?

A. A Heathen Prince.

Q. Did he not know God?

A. Yes; by a certain particular Knowledge of his Power, but not to worship him aright, chap. xlv. 14.

Q. How many Years did Isaiah prophesy of this Deliverance before it came to pass?

A. An hundred Years.

Q. Why did God chuse an Heathen Prince to deliver his People?

A. The more to express his Love and Power; for the unlikelyer the Means were, the greater Cause had the Israelites to glorify him.

Q. Were not the Babylonians Gods Instruments for the Punishment of his People?

A. Yes.

Q. Why then is he so much offended with them for doing it?

A. Because, in executing his Judgments they shewed no Mercy, and waxed proud by their Victory, chap. xlvii. 6. 7.

Q. What was the Cause of Israel's Captivity?

A. Their Transgression.

Q. What is the Cause of their Deliverance?

A. The Covenant of God's Mercy, chap. l. 1.

Q. Of what Continuance is God's Mercy?

A. For ever. The Heavens shall vanish like Smoke, and the Earth wax old like a Garment; but the Salvation of the Lord shall not be abolished, chap. li. 6.

Q. Of what Continuance are his Judgments?

A. But for a Time. Can a Woman forget the Child of her Womb? if she could, yet the Lord will not forget his, chap. xlix. 15. li. 22. liv. 8.

Q. To whom then must the Afflicted fly?

A. To God.

Q. How will he establish them?

A. In Glory: Their Foundation shall be of precious Stones, chap. liv. 11. In Peace: They shall be far from Oppression, ver. 14. In Strength: Whosoever shall gather himself against them shall fall, chap. lvi. 1.

Q. How did the Prophet Isaiah prophesy of Christ.

A. Plainly, as an Eye-witness, not as a Prophet.

Q. Wherein?

A. Of his Birth by the blessed Virgin, chap. vii. 14. Of his despised Poverty and Humility, chap. liii. 2, 3. Of his Preaching, chap. lxi. 1. Of his Suffering, Death, and Burial, chap. liii. 5, 8. Of his Patience and Meekness, ver. 7. Of his praying for his Crucifiers, ver. 12. Of our Redemption by his Death, ver. x. 11.

C H A P. LIII. to LXV.

Q. For what doth God offer these Blessings unto us?

A. Neither for Gold nor Silver, but freely, as the Prophet saith, Come, buy Water, Wine, and Milk, without Money, and without Price, chap. lv. 1.

Q. What is meant by Water, Wine, and Milk?

A. All things necessary to a Spiritual Life, as they are necessary to this corporal Life.

Q. What is the Recompence God requireth?

A. Obedience, to execute Justice, the Benefit whereof turns to Man, chap. lvi. 1.

Q. How are our Virtues acceptable?

A. If without Hypocrisy.

Q. How do Hypocrites fast?

A. In punishing the Body, and putting on Sackcloth, notwithstanding that their Hearts are full of Malice, chap. lviii. lix.

Q. How do the Faithful fast?

A. In breaking the Bonds of Wickedness, in feeding the Hungry, visiting the Captive, and cloathing the Naked, ver. 6. 7.

Q. What brings us to the Knowledge of these Things?

Obs. Isaiab, the first of the four great Prophets, was Grandson to King Joash, by the Father's Side, and began to prophesy a little before the Death of Uzziah, King of Judah, A. M. 3246, before Christ 754, and continued to the Reign of Manasseh in 3306 (being 60 Years) who caused him to be put to Death, by sawing him with a Saw.

He tells us, That the Lord had called him from his Mother's Womb; that he remembered his Name; that he had given him a Tongue like a sharp cutting Sword, &c. And when that he received his Commission for Prophecy, he saw the Lord seated on an high Throne, encompassed with Cherubims, and with all the Earth for his Foot-stool. Then he said, Who is for, &c. chap. vi. (See the Argument).

Isaiab is esteem'd the most eloquent of all the Prophets. St. Jerom says

A. The Preaching of the Word.

Q. What kind of Men must Preachers be?

A. In Voice, Trumpets; in Care, Watchmen; to cry aloud, and continually, ver. 1. and chap. lxii. 6.

Q. What Observation of the Sabbath doth the Lord require?

A. Not to do our own Ways, nor mind our own Pleasure, nor speak our own Words, but to call it the Holy of the Lord, chap. lviii. 13.

C H A P. LXV.

Q. Because the Jews had such Preachers amongst them commonly, and yet fell from the Lord, what was their Punishment?

A. They were rejected, ver. 12.

Q. Who were chosen in their stead?

A. The Gentiles, ver. 1.

Q. What are they?

A. All Nations but the Jews.

Q. By this his Mercy extends to all?

A. Yea, and his Majesty beyond all.

Q. How prove you that?

A. It shall come to pass, that from one New Moon to another, and

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and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord, ver. 23.

Q. What other Proof have ye?

A. When the Jews would have built him an House, he forbid them, chap. vi. 6.

Q. What was the Reason?

A. He filled Heaven and Earth with his Glory, and therefore cannot be included in a Temple of Stone.

Q. How then?

A. He will be served in humble Sincerity and Truth.

says, That his Writings are as it were an Abridgment of the Holy Scriptures, a Collection of all the most uncommon Knowledge that the Mind of Man is capable of, of Natural Philosophy, Morality, and Divinity; and as others observe, he is sublime and magnificent in his Stile, vehement in his Emotions, copious in his Figures, more florid, and has more of Ornament; yet at the same Time is more weighty and nervous than any other Writer that we have, whether Historian, Poet, or Orator; and so far excels in every kind of Discourse, as to be accounted superior to every Author, *Greek or Latin.*

It is said, that the Pretence made Use of by *Manassch*, that impious Prince, for executing this Prophet in so cruel a Manner as before mentioned, was that Expression of *Isaiah* vi. 1. which he affirmed to be a Contradiction to what is said in *Moses*, *Exod.* xxxiii. 20. *No Man shall see me alive.* It is also said, that his Body was buried near *Jerusalem*, under the Fuller's Oak, near the Fountain of *Siloam*; from whence it was removed to *Panneas* near the Sources of *Jordan*, and from thence to *Constantinople* in the Reign of *Theodosius* the younger, before Christ 442 Years.

The Book of the Prophet JEREMIAH.

C H A P. I. to X.

Q. Where was Jeremiah born?

A. In *Anathoth*, a City within three Miles of *Jerusalem*.

Q. Whose Son was he?

A. The Son of *Hilkiah*.

Q. When began he to prophesy?

A. In the 13th Year of *Josiah* King of *Judah*.

Q. How long did he prophesy?

A. Till the Captivity of *Babylon*, and somewhat after.

Q. How many Tears was that?

A. About 40 Years.

Q. When was he sanctified to that Office?

A. Even from his Mother's Womb, chap. i. 5.

Q. What did he after he was called?

A. Proclaim the Will of him that sent him, without Fear, v. 17.

Q. What do we learn by that?

A. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must loose no Time, nor be dismay'd for any Danger.

Q. What is the first Sin Jeremiah reprov'd?

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A. Ido-

A. Idolatry.

Q. In what Words?

A. My People have forsaken me, the Fountain of living Waters, to dig them Pits, yea broken Pits, that can hold no Water, chap. ii. 13.

Q. After this Sin what is required of them?

A. Repentance.

Q. Upon Repentance what is promised them?

A. Mercy, chap. iii. 12.

Q. In their Repentance what did they?

A. Turn unto the Lord.

Q. How ought we to turn unto the Lord?

A. With our whole Heart.

Q. If we do not so, what do we incur?

A. His Wrath, by counterfeiting.

Q. What is God's Wrath like?

A. A consuming Fire, ch. iv. 4.

Q. What is his Mercy like?

A. The Waters of Siloah.

Q. Wherein did God shew his Justice upon Israel?

A. In delivering them into the Hands of their Enemies.

Q. Wherein his Mercy?

A. In saving some (for faith he, I will not make a full End of you) to continue his Church, chap. v. 18.

Q. Were the People so full of Wickedness, that the Lord was so much incens'd against them?

A. Yes, they did cast out Malice and Cruelty, as the Fountain doth her Waters, chap. vi. 7.

Q. Was there no Estate clear?

A. None, neither Prince, Priest, nor People.

Q. What was their general Sin?

A. Covetousness, ver. 13.

Q. What were their particular Sins?

A. The Prince did not execute Justice, chap. v. 28. the Priest did flatter the People in their Sins, crying, Peace, Peace, when there was no Peace, chap. vi. 14. the People were of uncircumcised Ears, and took Delight rather in vain Things than profitable Doctrine, ver. 10.

Q. All this consider'd, they could not but see their own Destruction?

A. They did, and thought to escape it by flying into the Temple, where God had promised for ever to be present.

Q. But how did God answer them?

A. In these Words: Will you steal, murder, and commit Adultery, and swear falsely, and burn Incense to Baal, and think to be delivered by standing before me in the Temple? No; I have required Obedience and not Sacrifice, chap. xvii. 10, 22, 23.

Q. In what Manner did Jeremiah prophesy their Destruction?

A. By the entering of the Assyrians, a mighty Nation, into their Land.

Q. Rehearse the Prophet's Words?

A. Lo, House of Israel, I will bring a Nation upon thee from far, whose Quiver is a Sepulchre, and they shall eat thine Harvest, and thy Bread; they shall devour thy Sons and Daughters; they

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they shall spoil thy Vines and thy Fig-trees; and they shall destroy with the Sword thy fenced Cities, *chap. v. 15, 16, 17.*

Q. Did they not repent?

A. No; but provoked God's Wrath by other Sins.

Q. What were they?

A. Lying, *chap. ix. 3.* Deceit, *ver. 4,* and Diffimulation, *ver. 8.*

Q. Might not the Prophet pray for them?

A. He might not, God had forbidden him.

Q. What may we learn by God's forbidding the Prophet to pray for the People?

A. The Power and Prevalency of Prayer, and the Severity of God's Justice.

Q. May we forbear to pray for any, from this Command of the Prophet?

A. We may not; it was given the Prophet for our Instruction, not Imitation.

Q. I am sure, tho' they could not see their own Danger, yet Jeremiah did, as all true Ministers should, at their Hardness of Heart?

A. Yes, and wished his Eyes were a Fountain of Tears, to lament their Sins, *chap. ix. 1.*

Q. How came that Hardness of Heart in them?

A. They did glory in their Misdeeds.

Q. What ought a Man to glory in?

A. Neither in Wisdom, Strength, nor Riches, *ver. 23.*

Q. In what then?

A. Let him that glorieth, glory in this, that he knoweth the

Will of the Lord; for he it is that sheweth Mercy, Judgment, and Righteousness on the Earth, *ver. 24.*

C H A P. X. to XX.

Q. To whom only belongeth Dominion?

A. To the Lord, mighty in Power, and King of Nations, *chap. x. 7.*

Q. What were the Israelites then in leaving him, to cleave to Idols?

A. Sots and Fools, because they left the Truth to embrace the Work of Error, *ver. 8.*

Q. What was the Work of Error?

A. Making of Images, *ver. 15.*

Q. Whence were they infected with this Infection?

A. From the Heathens.

Q. What other Error had the Heathens?

A. Divination by Stars and Soothsaying.

Q. Is it not lawful to fear the Conjunction of Stars and Planets?

A. No; because the Lord in these Words hath forbidden it: Be not afraid of the Signs of Heaven, though the Heathen be afraid of such, *ver. 2.*

Q. Why may we suppose God hath forbidden it?

A. Because the Persuasion of the Stars Dominion over us, crosses all Piety, Faith, Thankfulness, Patience, Prayer, &c.

Q. As long as we abide in Sin, will the Lord hear our Prayers?

A. No; nor any that pray for us, *chap. xi. 13.*

Q. How odious is Sin?

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A. So odious, that the Land wherein Sinners live shall mourn, the Herbs of the Field wither, and the Beasts and Fowls of the Air be consumed, *chap. xiii. 4.*

Q. By what Parable did Jeremiah prefigure the Destruction of the Jews?

A. By the Parable of the Linen Girdle, which he hid in a Rock; and after certain Days coming to take it up, he found it was rotten, and fit for no Use.

Q. Rehearse the Meaning?

A. That as the Girdle cleaveth to the Loins, so had the Lord tied the House of Israel unto him; but since they had forsaken him, like the Girdle, they should rot, and be cast off, as fit for no Use, *chap. xiii. 10. 11.*

Q. How hard is it for an evil Man to do well?

A. As hard as to change the Blackamore's Skin, or the Leopard's Spots, *ver. 23.*

Q. Which are the four Plagues God usually punish Sin withal.

A. Pestilence, Famine, Sword and Fire.

Q. How do wicked Men reward them that tells them of their Sins?

A. With Curses, as the Jews did Jeremiah, *chap. xv. 10.*

Q. But what doth the Lord for them?

A. In time of his Vengeance favours them, and suffers the other to perish.

Q. Fell it out so with Jeremiah?

A. Yes: For when the Jews were led away Captive, the Enemy gave Jeremiah Choice to

live in his own Country, or go whither he would, *ch. 39. 11, 12.*

Q. With what Pen doth the Devil write Iniquity in the Hearts of the Obstinate?

A. With an Iron Pen

Q. What is signified thereby?

A. That Men accustomed to Sin can hardly be reclaimed, *chap. xvii. 1.*

Q. Will the Lord only be trusted in?

A. Yes: for there is an heavy Curse pronounced against them that make Flesh their Arm, i.e. depend upon Men, and forget God, *ver. 5.*

Q. How many Ways did Jeremiah suffer under the Hands of the Jews?

A. Three: First, they curst and spake Evil of him; then they took Counsel against his Life: at last they smote him and cast him into Prison, *chap. xv. 10. and xviii. 20. and xx. 2.*

Q. What may we learn by his Afflictions?

A. That the true Ministers of God shall always be subject to Injuries from the Devil and his Servants.

Q. How are all Men in the Hands of God?

A. As Clay in the Hand of the Potter, *chap. xviii. 6.*

Q. In what respect?

A. Of their Beginning, Continuance, and End.

Q. What may we learn from hence?

A. Humility and watchful Walking.

Q. How doth the Prophet complain of his own Misery?

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A. He curseth the Day of his Birth; and the Man that brought Tidings to his Father, *Chap. xx. 15, 16.*

Q. Did he well in this?

A. No: It was a great Sin in him there to curse, where he ought to have blest'd, and given God Thanks.

Q. What may this teach us?

A. Christian Care and Circumspection, that our unruly Passions may not get the Start of us.

C H A P. XX. to XXX.

Q. What were the Works commanded the Jews?

A. To execute Justice, *ch. 22. 3.* to deliver the oppressed; to favour the Stranger; to help the Fatherless and Widow; to do no Violence nor shed Blood.

Q. What were the Works they followed?

A. They builded Houses with Bribes, and Chambers with Extortion; they used their Neighbours Help, and paid him not his Hire, *ver. 13.*

Q. What followed?

A. They were led into Captivity, their King slain, and left unburied, *ver. 19.*

Q. Who mist the King?

A. The false Prophets.

Q. What was their Reward?

A. Wo be unto you that scatter the Sheep of my Pasture, saith the Lord, *chap. xxiii. 1.*

Q. How did Jeremiah prophesy a Redress of this Inconvenience?

A. By the Coming of Christ, the true Pastor.

Q. In what Words?

A. Behold, saith the Lord, I will raise unto David a righteous Branch, &c. In his Days Judah shall be saved, and Israel dwell safely, *ver. 5, 6.*

Q. Here was a Threatning and a Promise, What is signified thereby?

A. That as Jeremiah did, so the Ministers of God must always mix Comfort with their bitter Doctrine.

Q. When they threaten, what is their Doctrine like?

A. A Fire, or an Hammer that breaketh Stones, *ver. 29.*

Q. But when they promise, what is it like?

A. Comfortable Waters, or precious Balm.

Q. How long lived the Israelites in Bondage under the King of Babel?

A. Seventy Years, *chap. xxix. 10.*

C H A P. XXX. to XLI.

Q. After their denounced Servitude, how doth Jeremiah comfort the Jews?

A. 1st, With their Return again to their Country, *chap. xxx. 1.* 2^{dly}, With the Destruction of their Enemies, *ver. 16.* 3^{dly}, With Joy, Plenty, and Peace, *chap. xxxi. 12, 28.*

Q. What Assurance did Jeremiah give of God's Promise?

A. As sure as he is God in Heaven and Earth, and giveth the Sun to rule the Day, and the Moon the Night, *chap. xxxiii. 20.*

Q. How doth God oftentimes check the lewd Life of Christians?

A. By

A. By their better Life which are no Christians, as may appear by the Example of the Sons of *Jonadab*, chap. xxxv. 8.

Q. What did they?

A. Their Father gave them a Commandment, and it was kept the Space of 300 Years.

Q. What was the Commandment?

A. That none of that Stock or Family should drink Wine.

Q. Of what Descent were those Sons of *Jonadab*?

A. No *Israelites*, tho' more zealous in the Service of God than they.

Q. What infers this Example?

A. That if they thought it a Disparagement to break the Vow made unto an earthly Father, How much more shameful should it be for Christians to forget the Promise made to the Father of Heaven? They kept their Vows 300 Years; but Christians (I fear) break theirs every Hour.

Q. *Ye said before that Jeremiah was in Prison, who put him in?*

A. King *Jehoiakim* first, and then *Zedekiah*.

Q. When he was in Prison, did he neglect his Office?

A. No: For now he could not speak to the *Jews*, he sent *Baruch* with a Book, containing all the Curses of God against the *Jews*.

Q. Who writ it?

A. *Baruch*, from the Mouth of *Jeremiah*, chap. xxxvi. 4.

Q. To whom did *Baruch* read it?

A. To the Prince, who told King *Jehoiakim* of it.

Q. How did he accept it?

A. He burnt it, ver. 23.

Q. What did *Jeremiah* then?

A. He wrote another Book, ver. 32.

Q. What learn we by that?

A. Tho' the Wicked would quite deface the Word, yet God will have it still preserv'd.

Q. What was the Message of the Lord that *Jeremiah* declared to *Zedekiah*, afterward King.

A. That he should yield himself to *Nebuchadnezzar*, and the City should be saved.

Q. Did *Zedekiah* regard his Counsel?

A. He heard it, but did not perform it.

Q. What was the Hindrance?

A. His Princes, that persuaded him to the contrary.

Q. What did the Princes to *Jeremiah*?

A. Put him in a Dungeon.

Q. Who wrought his Deliverance?

A. *Ebedmelech*, a Moor, and one of the King's Eunuchs, chap. xxxviii. 11.

Q. What learn you by that?

A. That more Faith is sometime found in a Stranger, than in a Man's own Countryman.

Q. What became of *Zedekiah* for disobeying *Jeremiah*?

A. His Eyes were put out, and his Sons slain before his Face, chap. xxx. 7.

Q. How went it with *Jeremiah*?

A. He found Favour as the Lord before had promised, with

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with *Nebuzaradan*, the chief Captain, who gave him Liberty and Reward, *chap. xl.*

C H A P. XLI. to the End.

Q. Whom did Nebuchadnezzar make his Substitute over the Jews in Palestine?

A. Gedaliah, the Son of Abi-kim.

Q. Who slew Gedaliah?

A. Ishmael, the Son of Nerhania, in Envy of his Government.

Q. What did the People afterwards?

A. Went under Johanan into Egypt.

Q. Had not Jeremiah forbidden them so to do?

A. Yes: But they obeyed not, being afraid of War and Famine, chap. xlii. 14.

Q. What followed their Disobedience?

A. They were destroy'd from the least to the greatest, by King Nebuchadnezzar, that came against Egypt; so that what they feared in their own Country fell on them in another.

Q. What may we learn from hence?

A. That no Place or Power secures from the Justice of God.

Q. Who

Obs. Jeremiah began to prophesy in the 13th Year of Josiah King of Judah, A. M. 3375, and continued to the taking of Jerusalem by the Chaldeans in 3416. His Prophecies are several Collections made at several Times. First of all was that mentioned in Chap. 36. containing all the first twenty Chapters, the 25, 26, 35, 36, 45. and all that follow to the 51st inclusive. The second Collection is that mention'd Chap. 30. 2. and contains five more Chapters, viz. from the Beginning of the 27th to the End of the 31st. The third Collection was made presently after the Destruction of Jerusalem, as appears by the Prophet's Preface, Chap. 1. 1, 3. and contains ten Chapters more than the second, viz. Chap. 21, 22, 23, 24. and 32, 33, 34, 37, 38, 39. and this third Collection contained all the present Book of Jeremiah, excepting seven Chapters. Now all from the Beginning of the 40 to the End of 44. is an Account of Jeremiah himself, and the other Jews that were left still in Judea by Order of Nebuchadnezzar; and probably were added to the former Prophecies by Jeremiah himself, or else Baruch, after their Return out of Egypt into Judea, where they probably continued quietly, being in great Favour with Nebuchadnezzar, till they both died in Peace in their own Country, according to God's most gracious Promise to each of them, viz. to Jeremiah, Chap. 1. 18. and 15, 20, 21. and 20. 11. and to Baruch, Chap. 45. 5. Now there remains the 52d Chapter unspoken of, which is apart from the four Collections, and no doubt was design'd as an Introduction to the following Lamentations; it being a Narration of the Destruction of the Kingdom of Judea, and of the City and Temple of Jerusalem, which are the Subjects of the said Lamentations. It is hard to say how the said Chapters came to be so much displaced; but probably there was no other, or but a very few Copies transcrib'd, than what Jeremiah and Baruch kept; and being often forced to move from Place to Place after this Destruction, no Doubt it was the Rea-

Q. Who destroy'd the Kingdom of Babel?

A. Cyrus; who was moved thereunto by the Spirit of God; because he gloried in the Spoil of Israel, and said, We offend not because they have sinned a-

gainst the Lord, the Hope of their Fathers, chap. i. 7, 11.

Q. What was Nebuchadnezzar called?

A. The Hammer of the World, having smitten down all the Princes and People of the World.

Reason of their being thus disorder'd; especially if we consider the Way of writing Books in those Days was in single Rolls of Parchment or the like, fasten'd together at one End with a String, which might break; and the Jews being then in a confus'd State, they might from Time to Time easily be thus confounded, and become more and more so as they fell into the Hands of those who knew not how to place them in their Order of Time. And this was the Reason why the Collection of *Psalms* are placed as they now stand.

Exra, making a Survey of the Scriptures, probably might place as many of them as appear'd evident by the Dates prefix'd in due Order; but after his Time being much wore, the Transcribers misplac'd them again, and left them also as they now stand.

The Lamentations of J E R E M I A H.

Q. OF whom may we learn true Christian-like Compassion?

A. Of the Prophet Jeremiah.

Q. Wherein?

A. In lamenting for his Countrymen, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his Death, all for his Good-will towards them.

Q. Wherein consisted his Love?

A. In daily admonishing them of their Sins, that they might repent; and shewing them before hand what Plagues would follow if they repented not.

Q. What was it he lamented for?

A. Their Subversion and Overthrow.

Q. By whom was their Overthrow contriv'd?

A. By the Babylonians, their cruel Enemies.

Q. In what Manner?

A. First, they were besieged, then suffered Famine, insomuch that they died in the Streets, and the Mothers devoured their own Children, chap. i. 11. and ii. 12. of Princes, they became Tributaries, v. 1. their Joy was turned to Tears, v. 2. their Freedom to Captivity, v. 3. their gorgeous Buildings to a deformed Heap, v. 6. their Friends forsook them, v. 2. their Enemies laughed at them, v. 7. their valiant Men were trodden down, their young Men slain, and their Virgins deflowered, v. 15. and, which was the

The Lamentations of JEREMIAH. 155

the Grief of all Grievs, their God had forsaken them; for when they stretched forth their Hands there were none to comfort them, *Jer. 16, 17.*

Q. What may this serve for?

A. To admonish all Cities of the World, be they never so famous, never so rich, never so mighty, to beware how they provoke God's Wrath against them, thro' their intolerable Impiety.

Q. What were their intolerable Sins?

A. Their despising the Counsel of the Prophets; their revolting from the Truth to embrace Falshood and Vanity; and their abusing the Long-suffering of the Lord.

Q. Did the Lord forwarn them of this Desolation?

A. Yes, many hundred Years before it came, even from the Time of *Moses*, and so from Age to Age, until the very Hour of their Captivity; as appears, *Deut. xxviii. 64, 65, 66.*

Q. In this Extremity what Refuge doth the Prophet shew them?

A. The holy Mount of the God of Mercy.

Q. How must they reach unto that Mount?

A. With the Arms of Repentance and Patience: With Repentance, in confessing their Sins, and being sorry for the same; and with Patience in humbly attending the Hour of their Deliverance.

Q. Was this all the Prophet did for them?

Y

A. No;

The Style of these Lamentations of *Jeremiah* is lively, tender, pathetick, and affecting; and it was the particular Talent of this Prophet to write melancholy and moving Things well: so as there never was a Subject more worthy of Tears, nothing was ever written with more tender and affecting Sentiments, than that which he composed upon the Destruction of *Jerusalem* by *Nebuchadnezzar*; it being a Custom with the *Hebrews* to make mournful Elegies, or Songs, upon the Death of great Men, or upon any Occasion of publick Miseries and Calamities; as appears in the *2 Chron. xxxv. 25.* Those composed by *David* upon the Death of *Absalom* and *Jonathan* are still extant with us, though many are lost. And it seems by this Prophet, that the *Jews* hired Women on purpose to weep on mournful Occasions; for, says he, *Chap. ix. 17. Call for the mourning Women, &c.*

The four first Chapters of the Lamentations are composed in acrostick Verse, and in the Abecedary Method; i. e. every Verse, or Couplet, beginning with one of the Lettters of the *Hebrew* Alphabet, ranged in alphabetical Order. The first and second Chapters contain 22 Verses, according to an equal Number of Letters in the Alphabet. The third Chapter has three Verses together, which begin with the same Letter, and includes in all 66 Verses. The fourth is like the two first; but the fifth is not acrostick; and as in the second, third and fourth Chapters, the Letter *Pe* is before *Ajin*; whereas in the first, and all the acrostick and abecedary Psalms,

Ajin

A. No; like an holy and virtuous Pastor, he joined by fervent Prayer with them, that it would please the Lord to shorten their Days of Wretchedness, *Chap. v.*

Ajin goes before *Pe*; and the Reason not being decided, for Novelty's Sake, I have here given the whole Alphabet in Verse.

*Aleph, Beth, Gimel, Daleth, He,
Wau, Zaj-in, Heth, Teth, Yj-od, Caph,
Lamed, Mem, Nun, Samuch, Aj-in, Pe,
TSadi, Koph, Resh, SHin, Tau, (The-ETH.)*

The Book of the Prophet EZEKIEL.

C H A P. I. to X.

Q. *W*here was Ezekiel called to prophesy?

A. God called him in *Chaldea*, at the Time when *Jehoiakim*, King of *Judah*, his Mother, and many others, lived in Captivity under *Nebuchadnezar*, ch. i. ii. iii.

Q. To what End?

A. To assure them, tho' they had yielded themselves Prisoners to the King of *Babylon*, and had lived in Servitude to him five Years, yet the Lord would remember his Promise, and bring them home again.

Q. Did they distrust him?

A. Yes; and began to murmur.

Q. Is it not said, *Chap. ii. 2.* The Lord inspired Ezekiel to speak unto them for their Comfort?

A. Yes; such was God's great Mercy, and their Weakness of Faith.

Q. Did not Ezekiel prophesy before?

A. Yes: And by the Counsel of him and *Jeremiah*, *Jehoi-*

akim did voluntarily submit to the King of *Babel*; and therefore, to execute the Prophet, God gives him a new kind of Prophecy.

Q. After what sort?

A. A Hand appears and delivers him a Book.

Q. What was written in the Book?

A. Woe and Lamentation, *chap. ii. 10.*

Q. What was he bid to do with the Book?

A. Eat it, i. e. imprint the Words thereof in his Heart, *chap. iii. 1.*

Q. Are none fit to be God's Messengers but such as receive his Word into their Hearts?

A. No, and meditate thereon; which is called an Eating.

Q. How was the Taste of it in Ezekiel's Mouth?

A. As sweet as Honey, *ver. 3.*

Q. Did the People regard his Message?

A. As they do now-a-days God's Preachers, very slightly.

Q. Was he discomfited thereby?

A. No;

A. No; God embolden'd him, and gave him a Fore-head as hard as Adamant, to out-face their Rebellion, *ver.* 9.

Q. What if he had been discouraged, and given way to their Sin?

A. Then the People dying in their Sins, their Blood should have been required at his Hands, *ver.* 18.

Q. Who may take heed by this Lesson?

A. All idle and illiterate Ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their Blood shall be upon their own Heads, *ver.* 18, 19.

Q. How did Ezekiel prophesy the Destruction of Jerusalem?

A. By the Parable of his Hair, the one Part whereof they should burn, the other cut with a Sword, and scatter the third in the Wind, *chap.* v. 2.

Q. What did this signify?

A. That one Part of the People should die thro' Famine, the second be slain, the third led into Captivity, *ver.* 12.

Q. All this is Threatening, how doth he comfort them?

A. By shewing that a Remnant should be saved, and they should be displeased at their Sins, and find Mercy, *chap.* vi. 8.

Q. How did God deliver that Remnant in time of Vengeance?

A. By setting a Mark upon them, whereby they are known, as he doth upon all his Elect, *chap.* ix. 9.

Q. What are the Prophet's Words of their Deliverance?

A. As sure as I live, saith the Lord, I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with a mighty Hand, and with an out-stretched Arm, and in my Wrath poured out, *chap.* xx. 33, 34.

C H A P. X. to XX.

Q. After Jehoiakim and the rest were led into Captivity, those that remained still in Judea how did they live?

A. Like Murderers and Idolaters, *chap.* xi. 6.

Q. Who missed them?

A. Jazaniah the Son of Zur, and Pelatiah the Son of Bena-jan.

Q. What did they boast of?

A. That God had utterly forsaken those that were in Captivity, and given the Land unto them in Possession, *ver.* 15.

Q. How was that Reproach punished?

A. Pelatiah, one of their chief Princes, was struck with sudden Death, *ver.* 13.

Q. What may we learn by that Example?

A. That it is dangerous to mis-judge of God's secret Judgments.

Q. What doth Ezekiel say against false Prophets?

A. That they should be consumed in the Midst of their Vanities, *chap.* xiii. 14.

Q. How did the false Prophets seduce the People?

A. By sewing Pillows under their Elbows, covering their Heads with Vails, and dawbing their Buildings with untemper'd Mortar.

Q. What is the Meaning of learned Idolatry, *ch. xvi. 37, 39. that?*

A. They flattered them with Security, and blinded their Eyes with false Delusions, *ver. 18.*

Q. Why doth God send false Prophets and unlearned Preachers amongst his People?

A. For their Ingratitude, because they do not hearken unto the true Prophets and Preachers when they have them; a Fault much to be feared in *England* at this Time.

Q. What becomes of the People that hearken unto these lying Prophets?

A. They shall be cut off with the Prophets; the Punishment of that shall be as the Punishment of him that seeketh unto him, *chap. xiv. 10.*

Q. In the Time of God's Wrath may the Wicked presume of Safety for being in Company with the Godly?

A. No: For if, saith the Lord of *Judah*, I send my Sword through this Land, and lay unto it, Destroy both Man and Beast in it; though *Noah*, *Daniel*, and *Job* were in the Midst of it, they should deliver neither Son nor Daughter, but their own Souls, by their Righteousness, *v. 17. 18.*

Q. How doth God oftentimes punish us for Sin?

A. Even by the same Means by which we made ourselves to sin; as Violence with Violence, Lust with Lust; and as he did with the *Israelites*, when he caused the *Egyptians*, *Assyrians*, and *Chaldeans*, to punish them for Idolatry, amongst whom they had

Q. Will God punish one for the Sin of another?

A. No; every Soul that sinneth shall suffer: The Son shall not bear the Iniquity of the Father; neither shall the Father bear the Iniquity of the Son: But the Righteousness of the Righteous shall be upon him; and the Wickedness of the Wicked shall be upon himself, *chap. xviii. 20.*

Q. How is it said then, that God will punish the Sins of the Fathers upon the Children, to the third and fourth Generation?

A. That is meant, if the Children continue in the Sins of their Fathers, or in some temporal Punishment, such as are Losses of Goods, which their Fathers got by unlawful Means.

Q. What are unfruitful Christians like to?

A. To Vine-branches, which, having lost their Fruit, are utterly unfit for any thing but the Fire.

Q. How doth God find Men before he chuses them?

A. In their corrupt Nature, like a wretched Infant, polluted in their Blood, unable to help themselves.

Q. What doth God do to them to make them live?

A. He whose Word is his Deed saith to them, in their wretched Estate, *Live, ch. 16. 6.*

Q. If the righteous Man become wicked, what is his Reward?

A. Condemnation.

Q. If the Wicked forsake his Wick-

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Wickedness, and live uprightly, what is his Reward?

A. Forgiveness, ch. 18. 26, 27.

C H A P. XXI. to XXXVII.

Q. What Sin, besides Idolatry, hasten'd the Destruction of Jerusalem?

A. Murdering the Prophets, oppressing the Strangers, neglecting the Fatherless and Widow, prophaning the Sabbath, sowing Dissention, of committing Incest, taking of Bribes, Usury, and Extortion, ch. xxii. 7, --- 12.

Q. Do all these Sins live at this Day?

A. Yes, in as rank a Manner as they did then.

Q. What is then to be feared?

A. Lest we should be punished as they were.

Q. You spake before of the Parable of the Hair, whereby Ezekiel shew'd the Manner of Jerusalem's Overthrow, Shew me by how many Figures and Parables he taught?

A. By fifteen, whereof one being past before, there remains fourteen unspoken of.

Q. Rehearse them in order. Which is the first?

A. The Parable of six Men, that came with Swords, and one with White Cloathing, with Pen and Ink in his Hand, chap. v.

Q. What doth that signify?

A. The fierce Soldiers, that should enter into Jerusalem; and by him in White, the Mercy of the Lord to mark such as should be saved.

Q. What is the second?

A. The Vision of the Man in

White, that took burning Coals from the Altar, and scattered them abroad, chap. x.

Q. What doth that signify?

A. The burning of the City of Jerusalem.

Q. What is the third?

A. The Parable of Ezekiel's carrying forth of his Stuff out of the City by Night, chap. xi.

Q. What doth that signify?

A. That even so the Israelites should be led with their Burdens into Captivity.

Q. What is the fourth?

A. Of eating Bread with Trembling, and drinking Water with Blood, chap. xii.

Q. What is signified by that?

A. The Torments of Mind, and Afflictions of Body that should accompany the Israelites.

Q. What is the fifth?

A. Setting up a Wall, and daubing it with untemper'd Mortar, chap. xii.

Q. What doth that signify?

A. The false Doctrine of the Prophets, when one told a Lie, another would maintain it.

Q. What is the sixth?

A. The Parable of the Vine without Fruit, chap. xv.

Q. What doth that signify?

A. That if Jerusalem, which was the Congregation that God had taught, did not bring forth the Fruit of good Living, according to his Doctrine, like the barren Vine, it should be thrown into the Fire.

Q. What is the seventh?

A. The two Eagles, chap. xvii.

Q. What doth that signify?

A. The two Kings of Egypt and

and Babylon, ordain'd for the Scourge of Jerusalem.

Q. What is the eighth?

A. The Parable of the Lion and the Lion's Whelps, that were given to raven and devour, and at last were taken in Trails, Chap. xix.

Q. What doth that signify?

A. By the Lion is signified *Jehoachaz*, and by the Whelps his two Sons *Jehoiakim* and *Jehoiakin*, which devoured the Blood of the Prophets, and at last were all three taken in the Snares of the Kings of Egypt and Babylon.

Q. What is the ninth?

A. The Parable of the Forest, consumed with Fire.

Q. What doth that signify?

A. Jerusalem, compared to a Forest, should be consumed with Fire, chap. xxii.

Q. What is the tenth?

A. The Parable of the two Sisters, *Aholah* and *Aholibah*, which were proud, lascivious, and incontinent.

Q. What doth that signify?

A. The Kingdom of Judah and Israel, which became Idolaters both; and therefore are compared to unchaste Women that forsake their Husbands to follow Strangers, Chap. xxiii.

Q. What is the eleventh?

A. The Parable of the bad Shepherds that fed and cloathed themselves of their Flocks; yet neglected the Care of them, suffering them to be scattered and devoured.

Q. What doth that signify?

A. Careless Magistrates, that

being set to rule and govern People, so they may live at Ease, care not what becomes of their Charge, but use them with all Tyranny and Cruelty, chap. 34.

Q. What is pronounced against such Magistrates?

A. The Lord will rise up against them, and require the Blood of the People at their Hands.

Q. What is the twelfth?

A. That of the Field of dead Bones whereunto *Ezekiel* was brought by the Spirit of God, chap. xxxvii.

Q. What doth that signify?

A. That as God in the Sight of *Ezekiel* did gather the dead Bones together, cloathed them with Sinews and Flesh, and breathed Life into them, raising them in the perfect Shapes of Men, as they had lived before; so sure it was, and much more certain, that he was able to bring back his Children from Captivity.

Q. Of what else is that a Sign to us?

A. Of the Resurrection of our Bodies after Death.

Q. What is the thirteenth?

A. The Parable of the Seething Pot, wherein were divers Joints, which were taken out by Piece-meal, and the Pot left empty to melt upon the Coals.

Q. What doth that signify?

A. The hot Vengeance of God against Jerusalem; the destroying of the People by little and little, and trying of the Remnant like Metal in the Fire.

Q. What is the fourteenth?

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A. The Parable of the Death of Ezekiel's Wife.

Q. What doth that signify?

A. That as God took from him her that was the Pleasure of his Eyes; so would he pollute his Sanctuary, that was the Pride and Pleasure of the Israelites, chap. xxiv.

Q. Against what strange Nations doth Ezekiel prophesy?

A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Sidon, Egyptians, Assyrians, Gog and Magog; and in them, against all the Enemies of God's Church.

Q. What did Ezekiel prophesy against these People?

A. Destruction, because they rejoiced at the Misery of his People, and were as pricking Thorns to the House of Israel.

Q. How should they be destroyed?

A. In the same Manner that they had destroy'd the Jews, and with more Cruelty, by the Babylonians.

Q. Of what Comfort did Ezekiel prophesy, besides the Return of the Jews?

A. Of the Coming of Christ, the true Shepherd, that should give his Life for his Sheep, chap. xxxiv. 22.

Q. That and all other Blessings of God, why are they bestowed upon us?

A. Not for our Deserts, but through the Mercy of God, chap. xxxvi. 22.

CH A P. XXXVII. to XL.

Q. What doth Ezekiel prophesy in these last Chapters?

A. Of the re-edifying of the City and Temple of God, of the Service and orderly Government that should be amongst them, as had been before.

Q. What is meant by the Waters Ezekiel saw issue out of the Temple?

A. The Graces that should be bestow'd upon the Church under the Kingdom of Christ, chap. xlvii. 1.

Q. What is meant by the rising of the Waters?

A. That God's Graces should increase, not decrease, ch. lxii. 5.

Q. What by the Multitude of Trees that stood on the one Side and on the other of the Waters?

A. The Multitude of those that should be refreshed by the Doctrine of Christ.

Q. What by the Meeting of those several Waters in one Sea?

A. That all the World should be refreshed by the Gospel, and be as it were one Temple to the Lord.

Q. What is meant by the Wholesomeness of the Waters?

A. The Purity and Wholesomeness of the Doctrine of the true Church.

Q. What by the Fishers?

A. God's Preachers.

Q. What by the Multitude of Fishes?

A. The Number of Hearers.

Q. What by the Marshes and miry Places?

A. The Wicked and the Reprobate.

Q. What by the Fruitfulness of Trees that grew on each Side?

A. The Prosperity of the Faithful.

Q.

Q. How is this Prophet said God himself to his Commission, to be a Type of Christ? saying, Son of Man I send thee, &c.

A. Because he was called by in a Vision.

The

Ezekiel is as much as to say, the Strength or Power of the Lord, or one strengthened by the Lord; who tells him, *chap. iii. 7, 9.* that he should have a Forehead harder than Flint, &c. He was born in the Land of *Serrara*, as *Epiphanius*, and others, affirm. His Father's Name was *Buzi*, of the Race of the High Priests, and was both Prophet and Priest, and began to prophesy when in *Mesopotamia*, A. M. 3409, as we may learn from the Words of his Introduction, *Chap. i. 1, 2, 3.* He was taken Captive with *Jechoniah*, King of *Judah*, in 3405, continued to 3430, before Christ 570 Years, and 14 Years after the taking of *Jerusalem*. One Day as he sat among the Captives on the Banks of the River *Chebar*, he had a Vision, wherein the Lord appeared unto him upon a Throne, and there seemed to him to be a Book rolled up, and he did eat it; after which he went amongst his Brethren, and continued to mourn and weep for seven Days; and the Lord directed his Word to him, and made him the Watchman of his People. His Writings have never been disputed by either Jews or Christians, nor their Authority doubted by Hereticks themselves. He was led away Captive by *Jehoiachin* to *Babylon*, where he reproved his Fellow Captives for all their Crimes, &c. He finished his Years with a Crown of Martyrdom, as *Dorotheus* records, which is thus preserved in the *Roman Martyrology*.

"This Day is the Festival of the Prophet *Ezekiel*, who was slain at *Babylon* by a Judge of the People of *Israel*, for reprovng their Idolatry, and was buried in the Sepulchre of his Fathers, *Shem, Arphaxad, Abraham, &c.* *Benjamin Tudela* tells us in his Travels, that he saw a magnificent *Mausoleum* at some Leagues from *Bagdat*, upon the Banks of the *Chaboras*, which was the Prophet *Ezekiel's* Tomb, and was frequented every Year by the Heads of the Captivity; and not only a Place of Devotion for the Jews, but for the *Persians, Medes*, and for Abundance of *Musselmens*, who go thither to make their Presents and perform their Vows, and is in singular Veneration among the People, so that their very Armies never touch it. There are sixty Towers belonging to it, and a Synagogue in each, and upon the Top of this *Mausoleum* was a famous Library. There is also a Lamp continually burning upon the Prophet's Tomb, and the Head of the Captivity of *Bagdat* is at the Expence of keeping it up. This Pilgrimage continues still at this Day with much Devotion. Near it is another Edifice built by *Jechoniah*, when *Evil-Moradach* restor'd him to Liberty. The Portrait of *Jechoniah*, with all the Officers that attended him, in the Rear of whom was the Prophet *Ezekiel*, was still to be seen in the Time of *Benjamin Tudela*, in one of the Vaults of this Edifice."

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The Book of the Prophet DANIEL.

C H A P. I. to IV.

Q. WHEN was Daniel called?

A. In the Time that *Ezekiel* lived, and when the Jews were Captive in *Babylon*.

Q. Who was King of *Babylon*?

A. *Nebuchadnezzar*.

Q. Besides the People, what did the King bring with him from *Jerusalem*?

A. The Vessels of the Temple of the Lord.

Q. What did he with them?

A. Placed them in the Temple of his God, *chap. i. 2.*

Q. How did he dispose of the Jews?

A. He commanded *Ashpenaz*, the Master of the Eunuchs, to pick out of the *Hebrews* certain Sons that might be trained up to serve him, *ver. 3. viz. Daniel, Sidrach, Meshach, and Abednego.*

Q. What kind of Persons should those Sons be?

A. Such as were noble, witty, and of a comely Stature.

Q. What should be done unto those young Gentlemen?

A. They should be instructed in the Language and Custom of the *Chaldeans*, *ver. 4.*

Q. To what Purpose?

A. That so they might forget their own Country and Religion.

Q. How long were they to be trained in this Manner?

A. Three Years, *ver. 5.*

Q. What Allowance were they have?

A. Meat and Drink from the King's Table.

Q. Who were the Chief among them?

A. *Daniel, Sidrach, Meshach, and Abednego.*

Q. How did those like the King's Allowance.

A. They would not be persuaded to eat it.

Q. Why?

A. Because they would not be defiled with the Portion of the King's Meat, which was given them, to make them forget their accustom'd Sobriety, *ver. 8.*

Q. What thought the Chief of the Eunuchs then?

A. He was afraid they would not look so well as the rest of their Brethren, and so the King would be incensed against him, *ver. 10.*

Q. What did Daniel?

A. Intreated the Governor to try them ten Days with Pulse and Water; and if at the ten Days End they looked not so well as their Fellows, he should deal with them as he thought good, *ver. 12.*

Q. Did their Governor consent?

A. Yes; and they were better like than all the rest that did eat of the Portion of the King's Meat, *ver. 15.*

Q. What may we learn by that?

A. That with the Blessing of God, the poor Man's Dish is as

cherishing as the rich Glutton's Delicacies.

Q. What Gifts did God bestow upon these four Children?

A. The Gifts of Knowledge and Understanding.

Q. Beside those what gave he to Daniel?

A. The Gift of Prophecy, and to interpret Dreams and Visions, ver. 17.

Q. When they were brought before the King, how did he like them?

A. He found them wiser than all his Enchanters and Astrologers, ver. 20.

Q. What did the King then?

A. Dreamed a Dream which he could not remember, ch. ii. 1.

Q. Of whom did he ask Counsel?

A. Of his Enchanters, ver. 2.

Q. Did they tell him what his Dream was?

A. No, they could not, v. 10.

Q. How did the King take it?

A. He commanded not only they, but all the wise Men of Babel should be put to Death; of which Number was Daniel, Sidrach, Meshach, and Abednego, ver. 12.

Q. How did they escape?

A. Daniel intreated Respite of the King, and he would tell his Dream, and the Interpretation thereof.

Q. Did the King give him Respite?

A. Yes; and Daniel went to his other Brethren, and they joined in Prayer with him to their God, that it would please him

to reveal this Mystery unto him, ver. 16, 17, 18.

Q. What Success had they in their Prayer?

A. God shewed Daniel the Dream, and the Interpretation thereof, ver. 19.

Q. What was the Dream?

A. An Image; the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, and the Feet part Iron and part Clay.

Q. How long did it seem to stand before the Presence of the King?

A. Till a Stone cut without Hands smote in Pieces, and scattered it like the Chaff of Summer Flowers.

Q. What became of the Stone?

A. It turned to a great Mountain, and filled the whole Earth, ver. 31 to 35.

Q. What was Daniel's Interpretation of the Dream?

A. By Gold, Silver, and Brass, were meant the four Monarchies of the World.

Q. Which was likened to Gold?

A. The Babylonians.

Q. Which to Silver?

A. The Persians.

Q. Which to Brass?

A. The Macedonians.

Q. Which to Iron and Clay?

A. The Romans: And as these Metals did excel one another in Goodness; so should the four Ages, growing still worse and worse till the Coming of Christ.

Q. What is meant by the Stone?

A. The Kingdom of Christ, that should come at the End of these;

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these; which should overthrow the last, and remain when all the rest were extinct.

Q. How did the King reward Daniel for the interpreting of his Dream?

A. Made him a great Man, a chief Ruler over the Province of Babel?

Q. In this Prosperity, did Daniel forget his Brethren?

A. No; he made Request to the King for them, and he advanced them likewise to great Offices.

Q. In what Place?

A. In the Province of Babel; but Daniel sat as Chief Judge in the King's Gate, ver. 49.

Q. What befel afterward?

A. The King set up an Image, and commanded it to be worshipped.

Q. Where did he set it up?

A. In the Plain of Dura.

Q. What was the Penalty of them that did not bow to this Image?

A. To be burnt in a fiery Furnace.

Q. To what End did the King ordain this Ceremony?

A. Because he feared the Jews by their Religion would have alter'd the State of his Commonwealth; and therefore he meant to bring all to one kind of Religion.

Q. Who refused to worship this Image?

A. Sidrach, Meshach, and Abednego.

Q. How were they dealt with?

A. Accused, and brought before the King.

Q. Why brought they not Daniel as well as them?

A. It seemed they were afraid to accuse him, by reason of his great Favour and Authority with the King.

Q. What did the King to Sidrach, Meshach, and Abednego?

A. Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning Furnace.

Q. Were they destroy'd by the Fire?

A. No; their God in whom they trusted sent an Angel unto them, that preserved them, and burnt the King's Officers, ch. iii.

Q. What did this to the King?

A. Astonish'd him so that he bade them come forth.

Q. When they came forth, was any thing about them perish'd?

A. No, not so much as an Hair of their Heads; nay, their Garments retained not so much as any Scent of the Fire, ver. 27.

Q. Why was this Miracle done?

A. As well to confirm the Faith of his Servants, as to make the King confess the God of Heaven to be of Power above his Idols.

Q. Did the King make any such Confession?

A. Yes; and ordained a Law, that whosoever blasphemed the God of Sidrach, Meshach, and Abednego, should be torn to Pieces, ver. 29.

Q. Did the King dream again after this?

A. He did.

Q. What was his latter Dream?

A. A Tree in the Midst of the Earth, tall and spreading, so that the Fowls of the Air did build in it, the Beasts of the Field were cover'd with the Shadow, and all Flesh fed of the Fruit thereof. Then he beheld a Watchman and an Angel descending from Heaven, that said, Cut down the Tree, break his Branches, shake off his Leaves, and scatter his Fruit, that the Beasts may flee from under it, and the Birds from off the Branches: Nevertheless, leave the Stump of the Root in the Earth, and bind it with a Band of Iron amongst the Grass, and let it be wet with the Dew of Heaven, and let his Portion be amongst the Beasts of the Field, till seven Times be past over him, *chap. iv. 8 to 13.*

Q. What was Daniel's Interpretation?

A. That the Tree did represent the King's Person; the Height, Breadth, and Fruitfulness thereof, his Magnificence and Pomp; the cutting of it down, his Disposition to live amongst the Beasts of the Field for seven Years, till he did confess the Most High to bear Rule over the Kingdoms of Men, and to dispose of them according as he pleaseth.

Q. What are we to believe of the King's being driven out among the Beasts?

A. Not that he was truly changed into a Beast; but that his Reason being taken from him, he was deprived of his

Kingdom, and lived seven Years among Beasts.

Q. Why did God send this Vision to the King?

A. To admonish him of his intolerable Pride and Blasphemy.

Q. Was he converted at the Interpretation thereof?

A. No; but continued still in his Pride, till God drove him from his Kingdom.

Q. When was he restored?

A. At the End of seven Years, when he confessed his Sin, and glorified God.

Q. What became of him afterwards?

A. His Kingdom was augmented, and he died in Peace, *chap. iv. 31.*

Q. Who succeeded him?

A. Evil Moradach, and then Belshazzar, (See p. 91, 92.)

Q. What did Belshazzar?

A. Made a Feast to a Thousand Princes, and drank Wine.

Q. At what Time?

A. Even when Darius had besieged the City.

Q. What Plate had he to drink in?

A. The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Q. Who drank in them?

A. He, his Princes, Wives and Concubines.

Q. Was God displeased therewith?

A. Yes.

Q. How did he shew his Displeasure?

A. By a Hand-writing on the Wall.

Q. What was the Writing?
A. God

A. God hath numbered thy Kingdom, and hath finished it.

Mene.

Thou art weighed in the Ballance, and found too light.

Tekel.

Thy Kingdom is divided to the Medes and Persians.

Peres.

Q. Who read it?

A. Daniel.

Q. What was his Reward?

A. A Purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom, chap. v.

Q. How long lived Belshazzar after this?

A. He was slain that Night.

Q. Who succeeded him?

A. Darius.

Q. How old was he when he took the Kingdom?

A. Threecore and two Years, ver. 31.

Q. What Favour found Daniel with Darius?

A. He made him one of the three that commanded an hundred and twenty Governors, which were set over the whole Kingdom of Babylon, chap. vi.

Q. How did his Fellow Officers take it, that he, being a Stranger, should be equal with them in Authority?

A. They envied him, and laid a Snare to entrap his Life.

Q. How was that?

A. They caused the King to make a Decree, and seal it, that whosoever did prefer any Petition either to God or Man, for thirty Days, but to the King, should be cast into the Lions Den.

Q. How did they know this would entrap Daniel?

A. Because they knew that he was religious, and thrice every Day used to pray unto his God.

Q. Did Daniel for this Decree refrain from Prayer?

A. No; he knew it was better to disobey Man than God.

Q. Where did his Enemies see him at Prayer?

A. In the Window of his House, which opened toward Jerusalem.

Q. Did they streightway attack him?

A. No; they told the King first.

Q. How did he take it?

A. He was much grieved for Daniel.

Q. Might he not have then pardoned him?

A. He could not because of the Law.

Q. How then?

A. Daniel was seized and thrown into the Lion's Den, and a Stone put upon the Mouth of the Cave.

Q. What said the King to Daniel when he was let down?

A. He comforted him with these Words, Thy God whom thou always serveest, even he will deliver thee.

Q. Whither went the King then?

A. To his Palace.

Q. How did he rest all Night?

A. He could not sleep, v. 18.

Q. What did he in the Morning?

A. Rose early and came to the Cave.

Q. What

Q. What said he when he came thither?

A. Cried aloud, and asked Daniel if his God had delivered him.

Q. What answered Daniel?

A. That God had sent an Angel and stopped the Mouths of the Lions, ver. 22.

Q. Was Daniel then taken up?

A. Presently, and his Accusers, their Wives and Children, cast down in his stead.

Q. How did the Lions use them?

A. Tore them in Pieces.

Q. What did this Miracle work in Darius?

A. Great Joy, and Publication

of a Decree, that all Nations should tremble and fear before the God of Daniel.

Q. What was the first Vision that Daniel saw?

A. The Vision of the four Beasts.

Q. What is understood by that?

A. The Monarchies before spoken of.

Q. Of the four which was the worst?

A. The Roman Monarchy.

Q. Why?

A. Because in it sprang up the most Persecutors of the Church of God, chap. vii. 25.

C H A P.

Daniel, the Prophet of the Lord, was descended from the Royal Family of David, and was taken into Chaldaea in the fourth Year of Jeboiakim, King of Judah, *A. M.* 3398, before Christ 602, at the Age of about twelve Years, and prophesied to the End of the Captivity, which was in the Year 3468.

The first Occasion on which Daniel made an eminent Discovery of his Wisdom, was in the Deliverance of *Susannah*, a Widow Woman, *A. M.* 3401, who was by the Elders accused 'unjustly, and condemn'd to die; (supposing this Book to be his, see the History of *Susannah*, *Apochrypha*.) The Year following he shewed *Nebuchadnezzar's* Dream of a great Statue of Gold; the same Prince's Dream of a great Tree, which was cut down to the Root in 3434. The next Year *Nebuchadnezzar* run mad, and imagined himself to be an Ox. In 3443, he ascended the Throne again, when the Golden Statue erected by this Prince might have happened. Daniel had the Vision of the four Beasts in the Beginning of *Belsazzar's* Reign, *A. M.* 3446. In 3448, he had that of the Ram and the He-goat, who push'd their Horns one at the other. His other Visions, set down in the 9th, 10th, 11th and 12th Chapters, we refer to the Year 3449, in the Beginning of the Reign of *Darius the Mede*. The History of *Bell* and the Dragon, supposing them to be his, are recorded to have happened in the Reign of *Cyrus*, about the Year 3468.

Tho' it be granted that Daniel did never exercise the Publick Calling or Function of a Prophet, in the Quality of an Ecclesiastical Person; yet his Book hath always been received as canonical, and comprehends two general Parts, the one historical and the other prophetical; containing most special and admirable Predictions of the State of the World and the Church, from his Time until Christ's Coming in the Flesh; gather'd by himself, and pub-

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CH A P. VIII. to XII.

Q. What was Daniel's second Vision?

A. The Ram with two Horns, and the Goat with one.

Q. What is understood by the Ram with two Horns?

A. Darius and his two Kingdoms of the Medes and Persians.

Q. What understand you by the Goat with one Horn?

A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the World.

Q. Who succeeded Alexander?

A. The Empire was divided into four Parts by four of his Princes; whereof Cassander had Macedonia; Seleucus, Syria;

Antigonus, Asia the Less; and Ptolemeus, Egypt.

Q. Who succeeded Seleucus?

A. His Son Antiochus.

Q. What was he?

A. A great Persecutor of the Church, chap. viii. 12.

Q. How was he put down?

A. By the Hand of God.

Q. Did Daniel see the End of their Captivity?

A. Yes; and was told in a Vision how many Years it should be from the building of the Temple to the Coming of Christ.

Q. How many Years should that be?

A. Four hundred thirty-four Years.

lith'd in this Book, namely, the twelve canonical Chapters of Daniel, written partly in Hebrew, partly in Chaldee. He speaks Hebrew where he delivers in a bare Narrative; but he relates his Conversations which he had with the Magicians, the Kings Nebuchadnezzar, Belshazzar, and Darius, the Mede, in the Country Language.

The other Books which have been long contested, viz. the Stories of Susanna, and of Bell and the Dragon, &c. the Church of England has excluded from any Place in her sacred Canon of the Word of God, which she has received and established upon the best grounded Authority of sound Reason and the purest Antiquity: For these Additions were never found in any other Language but the Greek, and never received into the Jewish nor Christian Canons, till for some Purpose of their own, the Emissaries of Popery admitted them into the Canon of their Church, by Authority of the Council of Trent.

It is believed that Daniel died in Chaldeia at Babylon, being well settled with great Power in the Persian Empire; and herein St Epiphanius is followed by the generality of Historians: Others think he died at Susa, where he passed a good part of his Life, and had many Visions. Benjamin of Tudela relates, that his Monument in his Time was shewn at Chuzestan, which is the ancient Susa; but the Time of Daniel's Death is not known.

The Book of the Prophet HOSEA.

CHAP. I. to VI.

Q. *When did Hosea prophesy?*

A. In the Days of *Uziah, Jotham, Ahaz, and Hezekiah, Kings of Juda, and in the Days of Jereboam King of Israel, chap. i. 1.*

Q. *How long did he prophesy?*

A. Seventeen Years.

Q. *Wherein stood his Doctrine?*

A. In alluring and deterring.

Q. *How did he allure the People?*

A. By the Sweetness of God's Promises.

Q. *What to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatening God's Plagues to fall upon them for their vicious and wicked living.

Q. *Was Idolatry used in those Days?*

A. Very much, both in the Synagogue and other Places.

Q. *What doth the Prophet call the Synagogue?*

A. Diblaim, *i. e.* Rottenness.

Q. *What doth he call the People?*

A. Gomer, *i. e.* Corruption, the Daughter of Rottenness.

Q. *Why doth he use these Terms?*

A. To shew the Filthiness of their Idolatry.

Q. *What is the Fruit of that Corruption?*

A. Lo-ammi, *i. e.* not my People.

Q. *What is understood by that?*

A. That so long as we delight

in Sin, we are not God's People.

Q. *What is the Fruit of Sin?*

A. Destruction.

Q. *What causeth Destruction?*

A. Want of Knowledge, chap. iv. 6.

Q. *How cometh want of Knowledge?*

A. By neglecting God's Word.

Q. *What do we fall into for want of Knowledge?*

A. Into all Manner of Sins; as swearing, lying, killing, stealing, and whoring, ver. 2, 3.

Q. *What is requisite for preventing of these Evils?*

A. Instruction from the Learned.

Q. *What will the Lord do to the Minister that is not able to instruct?*

A. Cast him off.

Q. *What to the People, that being instructed do not follow it?*

A. The same, ver. 6.

CHAP. VI. to XIV.

Q. *What is the Fruit of Affliction?*

A. It causeth us to seek to God, as the wounded to the Physician.

Q. *Will God be ready to receive us?*

A. Yes; and to heal us, as he did hurt us.

Q. *How must we come unto the Lord?*

A. With Obedience in Heart towards him, and Love towards our Neighbour, chap. vi. 6.

Q. *How will he entertain us?*

A. He

A. He will be our God, and we shall be his People, *ch. ii. 23.* He will be join'd unto us as the Bridegroom to his Bride, never to be separated, *ver. 20.*

Q. But if we come not to him, what will he do?

A. He will forsake us as we forsake him.

Q. Of what Continuance are the Afflictions of his People?

A. Of but a Moment, of a very short Stay.

Q. Give me a Proof?

A. After two Days he will revive us, in the third he will raise us up, *chap. vi. 2.*

Q. To what is the Righteousness of Man compared?

A. To a Morning Cloud, which soon dries up.

Q. For what doth the Prophet complain against the King.

A. For Surfeiting and Excess, *chap. vii. 4.*

Q. What against the People?

A. For flattering the King in his Wickedness, *ver. 1.*

Q. What else?

A. When they cried they did not cry to him, *ver. 4.* when they sought Help, it was at the Hands of Men, *ver. 11.*

Q. How doth God deal with us, when we fly from him to the Help of Men?

A. Spreads a Net before our Feet, and entangles us in our own Devices, *ver. 12.*

Q. Whither did Israel fly for Help?

A. To Egypt.

Q. What found they there?

A. Nettles in their pleasant

Places, and Thorns in their Tabernacles, *chap. ix. 6.*

Q. How were they plagued at Home?

A. With Famine and Slaughter.

Q. How with Famine?

A. The Flour and the Wine-press did not feed them, and the new Wine failed them, *ver. 2.*

Q. How with Slaughter?

A. Ephraim (saith the Lord) shall bring forth his Children to the Murderer, *ver. 13.* and *chap. xiv. 1.*

Q. Was this the last of their Punishments?

A. No; Samaria, the chief City of Israel, was destroy'd as the Foam upon the Waters, *chap. x. 7.* and the rest of the Cities the Sword fell upon and devour'd them, *chap. xi. 6.*

Q. What became of the People that survived?

A. They were led Captive into Assyria, *ver. 5.*

Q. How doth God express the Terror of his Judgments against the Wicked?

A. In comparing himself to a Whirlwind, them to Chaff; himself to a Lyon, and them to his Prey, whom he will scatter and devour, *chap. xiii. 6, 7.*

Q. How doth he express his Favour to the Godly?

A. He will say to Death, I will be thy Death, and to the Grave, I will be thy Destruction, for their Deliverance, *ver. 14.*

Q. How do the Wicked measure the Favour of God?

A. By outward Prosperity, *chap. xii. 8.*

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Q. How do the Godly measure the like Manner in these Days the Favour of God?

A. By inward Graces.

Q. How might Samaria, and the whole Kingdom of Israel, have avoided their Ruin?

A. By hearkening to the Prophet, that told them of it long before.

Q. Are not we admonished in

A. Yes.

Q. By whom?

A. By God's Preachers.

Q. What must we learn?

A. By the Harms that fell to Israel, to avoid the like threatned to us, if we forsake not our Wickedness.

Hosea, Son of Beer, prophesied before the Captivity of the ten Tribes, in the Days of Uzziah, A. M. 3194, and was the first of the minor Prophets, except Jonah; he continued to the Destruction of Samaria, A. M. 3283, or perhaps longer? and, according to his Threatnings for the great and crying Sins of the Israelites, (of which they repented not) in all Probability he lived to see it brought upon them. The Example of the Marriage of the Prophet Hosea with a common Harlot and Adulteress, by the Command of God, Chap. i. and iii. was only imaginary: For tho' it be not always positively laid down in these Narrations, that the Thing done was in a Vision; yet the Nature and Scope of Prophecy require, that Things should be thus acted in Imagination, to imprint more deeply upon the Understanding of the Prophet, as by the Example of Abraham, when God appeared to him in a Vision, Gen. xxv 1. 5. where he is shewn the Stars of Heaven in the shutting up of the Evening; yet by the 12th and 17th Verses, we find it was in the Day-time, and the Sun not gone down. Likewise Ezekiel eating a Roll given him of God, Chap. iii. his taking a Tile and drawing Jerusalem upon it, &c. Chap. iv. I doubt not but it will be universally allowed, according to my Argument to these Prophecies.

The Book of the Prophet J O E L.

Q. WHAT doth Joel teach?

A. Repentance.

Q. How?

A. By telling Judah of her great Plague that was fallen upon them for their Sins.

Q. What was the Plague?

A. Famine.

Q. In what Manner?

A. Their Corn and Fruit Trees were destroy'd by Caterpillars, and other cankerous Worms, chap. i. 4.

Q. What was the efficient Cause of this Plague?

A. Drunkennels and Surfeiting, ver. 5.

Q. What was the Effect?

A. Men howled, and Cattle pined, ver. 10, 18.

Q. What is the Means to avoid such and the like Plagues?

A. Repentance and Prayer, ver. 14.

Q. But Judah not reforming by this Plague, what other doth Joel

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Joel prophesy shall fall upon them?

A. The Sword.

Q. By whose Hands?

A. The King of the Assyrians.

Q. What kind of a Man doth he describe him to be?

A. One before whose Face should stand Terror, and behind his Back Destruction, *ch. ii. 3, 6.*

Q. How doth he teach them to avoid this Plague?

A. By Repentance likewise and Prayer.

Q. What doth the Lord promise if we do repent.

A. For Scarcity, Abundance: I will send you Corn, and Wine, and Oil, (saith the Lord) and you shall be satisfied, *ver. 19.* and for War, Peace: I will remove far from you your Enemies, *ver. 20.*

Q. What doth he promise beside?

A. Increase of spiritual Grace, and the Confusion of them that were their Enemies, *ch. iii. 17, 18.*

Joel, Son of Pethuel, prophesied about the same Time as Jeremiah and Zephaniah, under Josiah, King of Judah. Arch-bishop Usher, in his Annals, *A. M. 3197*, maketh mention of these Prophets not being placed according to the Time wherein they lived. Joel might have prophesied before Amos, who was cotemporary with Uzziab; he likewise foretells that Drought, *chap. i.* which Amos mentions as actually come to pass, *chap. iv. 7, 8, 9.* But to that Argument it may be answered, that the Drought there spoken of might probably be peculiar to the Kingdom of Israel.

The Book of the Prophet A M O S.

Q. OF what Birth was Amos?

A. A poor Herdman's Son.

Q. Where was he born?

A. At Tecoa, a poor Town, six Miles from Jerusalem.

Q. In whose Days did he prophesy?

A. In the Days of Uzziab, King of Judah, and Jeroboam, King of Israel.

Q. How doth he procure Authority to his Doctrine, considering he was of so mean a Parentage?

A. By saying that his Words are the Words of God, *ch. iii. 3.*

Q. Against whom doth he first prophesy?

A. Against Damascus, the Philistines, Tyre, the Idumeans, Amorites and Moabites.

Q. What was his Purpose in that?

A. To shew, if God punished the Sins of such as had scarce any Knowledge of him, much more would he afflict the Jews, whom he had from Age to Age nursed up in his Discipline.

Q. Against whom doth he next prophesy?

A. Against the Kingdoms of Israel and Judah.

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Q. What

Q. What Sins of theirs doth he find out?

A. Cruelty, Presumption, Security, and want of Pity, hoarding up of Corn, and Covetousness.

Q. How were they cruel?

A. They turned Judgment into Wormwood, i.e. instead of Equity, they executed Oppression, chap. v. 7.

Q. What was their Punishment for that Sin?

A. They should build Houses, and not dwell in them, and plant Vineyards, and not eat the Grapes thereof, ver. 11.

Q. Why?

A. Because the Foundation was laid by the Ruin of the Poor.

Q. How were they presumptuous?

A. Notwithstanding God's Threatnings, they still thought themselves innocent.

Q. How doth he reprove that Sin?

A. By asking a Question.

Q. What is the Question?

A. Can a Trumpet be blown in the City, and the People not be afraid? i.e. Can God by his Prophets cry out against Sin, and the People think there is no Sin? chap. iii. 6.

Q. How were they secure?

A. They stretch'd themselves upon Beds of Ivory, eat the Lambs of the Flock, had Musick, drunk Wine in Bowls; but no Man pitied the Poor, chap. vi. 4, 5, 6.

Q. What is the Punishment of such People?

A. Their Feasts shall be turned into Mourning, their Songs to Lamentation, and their Ease to Disquiet, chap. viii. 10, 12.

Q. How were they coverous?

A. They swallowed up the Poor, ver. 4.

Q. How was that?

A. By hoarding up Things necessary for Food and Cloathing, and so procuring a Dearth, that they might sell dear, even the very Refuse of their Merchandise, and make their great Measure small, and their Weight little, ver. 5, 6.

Q. What hath the Lord sworn he will do to such People?

A. He hath sworn by the Excellency of Jacob, that he will never forget any of their Works, ver. 7. Tho' they dig into Hell, thence he will fetch them; tho' they climb up to Heaven, from thence he will bring them; tho' they sink into the Bottom of the Sea,

Amos began to prophesy about the same Time as Hosea; tho' 'tis likely he did not live so long, but died before the Reign of Hezekiah and the Captivity of the ten Tribes.

St Jerom gives him this Character, That tho' he was rude in Speech, yet not in Knowledge. Several of his Expressions are taken from such Observations as are suitable to the Business of a Shepherd, (which was his Employment) as when he compares God's Anger to the roaring of a Lion, chap. i. 2. and iii. 8. the gigantick Stature of the Amorites to the Height of Oaks and Cedars, chap. ii. 9. see 5, 8. But still there are many beautiful Pas-

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Sea, there he will command the Serpent to bite them; and tho' they go into Captivity, he will follow them with the Sword, and set his Face against them; there shall be no Way for them to escape, *chap. ix. 2, 3, 4.*

Passages in this Prophecy, where the Expressions are very elegant, and the Paths or Rhetorick very moving, such as are *chap. ii. 9, 10, 11. iv. 6. v. 6, 9. vi. 1, 7. viii. 8, 10. and ix. 2, 6.*

The Book of the Prophet O B A D I A H.

Q. WHAT Sin doth Obadiah complain of?

A. The want of Charity.

Q. In whom?

A. In Brother towards Brother.

Q. Who were they?

A. The Edomites against the Israelites.

Q. How were they Brothers?

A. The Edomites came of Esau, and the Israelites of Jacob.

Q. What Wrong did the Edomites to the Israelites?

A. Joined with their Enemies, rejoiced at their Destruction, and helped to carry away the Spoil, *chap. i. 11, 12, 13.*

Q. How did God punish them?

A. He made the House of Jacob a Fire, and the House of Joseph a Flame, and set the Edomites between them as Stubble to be devoured, *ver. 18.*

Obadiah lived in Judea after the taking of Jerusalem, *A. M. 3414*, and before the Desolation of Idumea, in about 3410; which Arch-bishop Usher, in his Annals, *A. M. 3419*, supposes this Prophecy to have been fulfilled about five Years after the taking of Jerusalem. He prophesied about the Time of taking of Jerusalem, and thereupon in foretelling the Destruction of Edom, he uses several Expressions which Jeremiah had done before him, speaking upon that Subject. Compare *Obad. v. 1, 8.* with *Jer. lxi. 9, 14, 15, 16.* Ezekiel agrees with Jeremiah and Obadiah, in assigning the same Reason for the Judgments threatned against the Edomites, viz. their insulting over the Jews in the Time of their Distress. See *Ezek. xxv. 12. and xxxv. 35, &c.*

The Book of the Prophet J O N A H.

Q. Whither was Jonah sent?

A. To Niniveh, the chief City of the Assyrians, to preach.

Q. Did he obey the Commandment of God?

A. No, he broke it, and went another Way, to Tarshish.

Q. What

Q. What moved him so to do?

A. His own Reason, because he thought if the *Jews* repented not by his Doctrine, much less would the Heathen.

Q. How did he for a Passage?

A. Hired a Ship, and paid his Freight.

Q. When he was at Sea, what happened?

A. God caused a Tempest, that it might check the Disobedience of *Jonah*.

Q. What did he during the Tempest?

A. Sleep.

Q. What did the Mariners?

A. Studied to find the Cause of this Disturbance, by casting of Lots.

Q. To whom fell the Lot?

A. To *Jonah*, and the Mariners threw him into the Sea.

*Q. By whose Counsel was *Jonah* cast into the Sea?*

A. By his own; for his Conscience drew from him both his Sin and the Punishment due to it.

*Q. Was *Jonah* drown'd?*

A. No; tho' his Sin deserv'd it, yet God preserv'd him, and sent a Whale that swallowed him up.

Q. What followed?

A. The Tempest ceased, and the Mariners glorified God.

*Q. But what did *Jonah*, being in a Fish's Belly.*

A. Thought upon his Sin, and cried to the Lord.

Q. How did the Lord deliver him?

A. Caused the Fish to cast him up upon dry Land.

Q. What may we learn from hence?

A. Not to despair of Succour, being overwhelm'd in the Waves, both of Sin and Punishment.

Q. How long had he been in the Fish's Belly?

A. Three Days and three Nights.

Q. And what followed then?

A. The Lord spake to *Jonah* the second Time, and bade him arise and go to *Niniveh*; and preach Repentance.

Q. Did he now obey?

A. Yes; and cried in the Streets, Yet forty Days, and *Niniveh* shall be overthrown.

Q. How did the People entertain his Doctrine?

A. With Fear and Trembling.

Q. What did they then do?

A. Proclaimed a Fast, from the greatest to the smallest: The King himself rose from his Throne, cast off his Robes, and put on Sackcloth, commanding all his Subjects to do the like; and that neither Man nor Beast should taste Food till they had cried to the Lord for Mercy.

Q. When the Lord saw their Repentance, what did he?

A. Turned away his Wrath, and saved their City.

*Q. How did *Jonah* take their Deliverance?*

A. He was angry; because, being a Prophet, he should be found false of his Word; and therefore began to upbraid God.

Q. In what Manner?

A. O Lord, (said he) was not this my Saying when I was yet in my Country, that thou art a gra-

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gracious God, merciful, and slow to Anger, and repentest thee of Evil; for which Cause I fled to *Tarshish*? Therefore I beseech thee take my Life, rather than let me live in Infamy.

Q. Whether went he then?

A. Out of the City, to see if after forty Days the Lord would destroy the City.

Q. On which Side of the City sat he?

A. On the East Side, and built him a Booth.

Q. What did God cause to grow over him to shadow him?

A. A Gourd.

Q. What became of the Gourd?

A. The next Morning a Worm struck it, and it withered.

Q. Did Jonah suffer any Inconveniency by that?

A. Yes, the Eastern Wind and Sun-beams beat upon his Head, and made him faint; so that he griev'd for the Loss of the Gourd.

Q. What said the Lord to him then?

A. Hast thou Pity (said he) on the Gourd, for which thou hast not laboured, nor made it grow,

which came up in a Night, and perished in a Night; and wouldst thou not have me pity *Niniveh*, wherein there are Six-score Thousand Persons, that cannot discern the Right-hand from the Left, and also much Cattle?

Q. What learn we by this?

A. That we must not measure the Providence and Mercy of God after the Square of our human Affections.

Q. What was the final Cause of sending Jonah to Niniveh?

A. By the sudden Repentance of these Heathen People, to reprove the Obduracy and Hardness of Heart of his own Children, that many Years were called upon.

Q. The Ninivites complying with the Summons given them by the Prophet Jonah, and the Lord deferring the Execution upon them, Did they continue in their Integrity?

A. No? the Increase of their Iniquities made them ripe for Destruction about 150 Years afterwards, particularly explained in the Prophecy of *Nabum*.

Jonah lived in the Kingdom of *Israel*, under King *Joash*, and *Jeroboam* the Second, about the same Time as *Hosea*, *Isaiab*, and *Amos*, and was the ancientest of all the Prophets, whose Writings are preserved in Scripture Canon. Bishop *Lloyd*, in his Chronological Tables, supposes him to have prophesied in the latter End of *Jebu's*, or the Beginning of *Jehoahaz's* Reign; at which Time the Kingdom of *Israel* was brought very low by the Oppressions of *Hazaël*, King of *Syria*, 2 Kings xiii. 22. This might be a proper Reason for *Jonah* to foretell the Success which *Jehoahaz's* Grandson, *Jeroboam*, should have in restoring the Coasts of *Israel*, *ibid*, chap. xiv. 25. He was of *Gath-hepher*, a Town in the Tribe of *Zebulon*, *Job*. xix. 13. not far from *Sephorim*, or *Dio-cæsaria*, as St *Jerom* informs us in his Commentary upon *Jonah*; who adds, that *Jonah's* Sepulchre was shewed there in his Time. This Town was situate in *Galilee*; and so confutes that Observation of the *Pharisees*, that out of *Galilee* there did arise no Prophet, *John* vii. 52.

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The Book of the Prophet MICAH.

Q. *WHAT did Micah prophesy of?*

A. Of the Birth of Christ, chap. v. 2. of his Kingdom, ver. 4. of his Victory, ver. 8. of the Glory and Peace of the Church, chap. iv. 1, 2, 3. and her Triumph both over her Enemies and Afflictions, chap. vii. 8.

Q. *In how many Things consists the Duty of a Christian?*

A. In two; Holiness to God, and Righteousness to our Brethren.

Q. *Will not one of these serve God?*

A. It will not; our Service to God is abominable, without Righteousness to Man, chap. vi. 8, 10, 11.

Q. *What Sins doth Micah reprove?*

A. The Contempt of God's Word.

Q. *How did the Jews condemn the Word?*

A. In forbidding the Prophets to prophesy.

Q. *What Persons did he reprove?*

A. For selling Justice for Money, and eating the Flesh of the People, sleaving off their Skins, breaking their Bones, and chopping their Flesh to Pieces, chap. iii. 1, 2.

Q. *What is understood by that?*

A. Their pilling and polling the Common-wealth.

Q. *What else did he reprove?*

A. The Priests for their Covetousness, ver. 10.

Q. *And whom else?*

A. The rich Merchant.

Q. *For what?*

A. Because he is full of Lies and Deceit, ver. 12.

Q. *What are the Virtues here commended?*

A. Silence and Patience, chap. vii. 5, 9.

Q. *If we do not repent, what may we expect from this Prophecy?*

A. The Lord will be Witness against us, because we hearken not to the Reading and Preaching of God's Word, chap. i. 2.

The Prophet Micah was probably of Judah, and lived under Jotham, Ahaz, and Hezekiah. Jotham began to reign in 3245; and Hezekiah died in 3306. He was cotemporary with Isaiah, but began later to prophesy, and is called the *Morasthite* here in Jer. xxvi. 18. from the Place of his Nativity, *Morasthi*, which St Jerom distinguishes from *Marespab*, mentioned chap. i. 15. tho' he places them both in the Tribe of Judah. *Lib. de Locis. Hebr.*

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The Book of the Prophet NAHUM.

Q. **WHAT** doth Nahum teach?

A. That it is dangerous to resolve to live in the Fear of God, and fall from it again?

Q. By what Example?

A. By the Example of the Ninivites.

Q. Did they so?

A. Yes; they soon forgot the

Preaching of *Jonah*, and the Mercy that was shewed them at that Time, and returned again to their former Iniquity, for which he prophesies their Destruction.

Q. And were they then destroyed?

A. Yes.

Q. By whom?

A. By the Chaldeans.

Nabum appeared in *Judea* in the Reign of *Hezekiah*, after the Expedition of *Sennacherib*, A. M. 3291. The Destruction of *Niniveh* here prophesied of is recorded in the Book of *Tobit*, chap. xiv. 15. Which Account Archbishop *Usher*, in his Annals, A. M. 3378, Dr *Prideaux's Script. Connect.* p. 47, 48, and other learned Men, understand of *Nabopolassar*, Father to *Nebuchadnezzar*, (called in the Greek Translation *Nebuchodonosor*) and *Cyaxares*, King of *Media*, *Abasuerus* by *Daniel*, chap. ix. 1. This remarkable Transaction is placed by Dr *Prideaux* in the 29th Year of *Josiah*, and about 24 Years before the Destruction of *Jerusalem*; which exactly agrees with the Account given by the Heathen Historians, and others, as St *Jerom* has observed in his Preface upon *Jonah*.

The Book of the Prophet HABAKKUK.

Q. **WHAT** did Habakkuk prophesy against?

A. The Pride and Tyranny of the Chaldeans, that were puffed up with their Spoils and Victories.

Q. What doth he compare the Men of this World unto?

A. To Fishes; because, as amongst Fishes the great devour

the small, so is it amongst Men, chap. i. 14.

Q. How loathsome is Tyranny and Pride?

A. So loathsome, that the very Stones of the Wall shall cry out against it, chap. ii. 11.

Q. What did he prophesy should be the End of the Chaldeans?

B b A. Ruin

The Prophet *Habakkuk* lived in *Judea* at the Beginning of the Reign of *Jehoiakim*, before the coming of *Nebuchadnezzar* into the Country in 3398, and probably was cotemporary with *Jeremiah*, and prophesied in the Reign of *Josiah*; for the Subject of their Prophecies are much alike, viz. the Destruction of *Judea* and *Jerusalem* by the Chaldeans, for their heinous Sins and Provocations. We may observe, as *Nabum* the preceeding Prophet foretold,

A. Ruin and Destruction.

Q. By whom?

A. By the *Medes* and *Persians*,
ver. 8.

Q. How may a Man prove the
Power of his Faith?

A. If with the Prophet he can

rejoice with the Lord, when the
Fig-tree doth not blossom, and
when there is no Fruit of the
Vines, when the Olive fail, and
the Fields yield no Meat, when
the Flocks are cut off, &c.

told, the Destruction of the *Affyrians*, who carried the ten Tribes Captive; so *Habakkuk* foretells the Judgments that should come upon the *Chaldeans*, who compleated the Captivity of the two remaining Tribes. This Prophet lived in *Judea* the Time of the Captivity, and carried Food to *Daniel* in the Lion's Den, remarkably set forth in the apocryphal Book of *Bel* and the *Dragon*.

The Book of the Prophet ZEPHANIAH.

Q. WHEN prophesied Zephaniah?

A. In the Days of *Josiah* King
of *Judah*.

Q. How did he terrify the
Wicked?

A. By foretelling them of their
utter Destruction, and carrying

into Captivity.

Q. How did he comfort the
Godly?

A. By prophesying their Re-
turn and Happiness, and the Re-
venge God would take upon their
Enemies.

Zephaniah prophesied in the Reign of *Josiah*, as himself informs us, be-
fore the 28th Year of that Prince, *A. M.* 3381, and before the taking of
Niniveh in 3378. He prophesied chiefly against *Judah*, who continued very
corrupt, notwithstanding the King's pious Zeal for Reformation, and the
good Example he gave to his Subjects.

The Book of the Prophet HAGGAI.

Q. WHICH are the three
last Prophets?

A. *Haggai*, *Zacharia*, *Malachi*.

Q. When were these sent?

A. After the seventy Years of
Captivity was expired.

Q. For what Cause?

A. To comfort the People, and

to encourage them to haste the
Building of the Temple.

Q. Were they slack in that
Business?

A. Yes, preferring their own
private Gain, in toiling for
Wealth, and building them-
selves fine Houses, before the
Glory of God.

Q. What

Q. What was the Reason? build this House, and I will be favourable unto it, ver. 8.

A. They had no Reason at all: Yet as corrupt Men, that never want Policy to excuse their vile Dispositions, pretended the Time was not yet come, chap. i. 2.

Q. Who reprov'd them?

A. God first, and Haggai afterwards.

Q. How did God reprove them?

A. By sending a Famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these Words. Is it Time for yourselves to dwell in cieled Houses, and not to build the House of the Lord?

Q. Were they upon this converted?

A. Yes.

Q. What was the Sign of their Repentance?

A. Fear before the Lord, ver. 12.

Q. How did the Lord comfort them?

A. He sent his Spirit upon them, saying, Bring Wood and

Q. Who were the chief of the People in this Work?

A. Zerubabel the Son of Shealtiel, and Jeshua the Son of Jeshadak, the High Priest.

Q. What was the Promise of God unto them?

A. That altho' this House seem'd nothing like so sumptuous and beautiful as that which Solomon built, yet, if they would have Patience, the Time should come, that he would make it far more glorious.

Q. How is that to be understood?

A. Not of the material Temple, built with Wood and Stone; but of the Spiritual Temple which should be erected by the Coming of Christ, chap. ii. 20.

Q. What saith the Lord here of their Sacrifices?

A. That they were unclean.

Q. How were they unclean?

A. Not in the Things themselves, but because the Persons that offer'd them were unclean.

Q. What learn we by that?

A. Neither to offer Prayer

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nor

Haggai was brought to Jerusalem, A. M. 3414. He returned from the Captivity in 3468, and prophesied in the second Year of Darius, Son of Hystaspes, A. M. 3484. Of what Family this Prophet was he hath given us no Intimation, but the Time when he prophesied he has distinctly noted, viz. in the sixth Year of Darius Hystaspes. The Occasion of this Prophecy was the Stop that was put to the building of the Temple, after the Foundation had been laid, according to the Commandment of Cyrus, about 17 Years before. He was Cotemporary with Zachariah, who in one Part of his Prophecy is the same with this of Haggai, viz to encourage the Jews to go on with rebuilding of the Temple, by giving them Assurance of God's Assistance and Protection: from whence he proceeds to foretel the Glory of the Christian Church; the true Temple or House of God, under

nor Thanksgiving to the Lord Intent of the Heart, and not the but with a pure Heart; for the Word of the Mouth, justifieth.

under its great High Priest or Governor, Christ Jesus; of whom Zerubabel and Jeremiah were Figures.

The Book of the Prophet ZACHARIAH.

Q. *WHOSE Son was Zachariah?*

A. The Son of *Barachiah*.

Q. *Why was he sent?*

A. To instruct and comfort the People.

Q. *How did he instruct them?*

A. That they should avoid the Wickedness of their Fathers.

Q. *How did he comfort them?*

A. By telling that God would be merciful unto them; assist them in their Work, *chap. i. 16.* put back their Enemies. *ver. 15.* fill them with all Plenty of Grace, *ver. 17.* be a Wall of Fire about his Church, and a continual Light in the Midst thereof, *chap. ii 5.* and that *Zerubabel*, as he had begun, so should he finish the Temple against all Hinderances whatsoever, *chap. iv. 9.*

Q. *If they did serve the Lord, upon whom would he turn their Affliction?*

A. Upon their Enemies.

Q. *How should their Zeal to God's Service be manifested?*

A. By their Works, *chap. i. 3.*

Q. *What should be their best Cloathing?*

A. Not Silks nor precious Stones, but Righteousness thro' Christ, *chap. iii. 4.*

Q. *What doth he prophesy of Christ?*

A. That he should be both King and Priest, by the Crowns that were set upon the Head of *Joshua*, *chap. vi. 11.*

Q. *Why should those Titles be attributed unto him?*

A. To signify all Power was given unto him, spiritual and temporal.

Q. *In what Manner was Christ promised to come?*

A. Humbly, and in great Poverty, riding upon an Ass, *chap. ix.*

Q. *And why?*

A. Because the Prophet had set forth his Kingdom without Majesty and Power: Yet that his Dominion should stretch from Sea to Sea, *ver. 10.*

Q. *But wherein was the Error?*

A. In their gross and earthly Imaginations, having the Eyes of their Minds fixed upon the transitory Pomp of this World, and not upon the true and Spiritual Glory of Authority.

Q. *After the Jews Return, and re-building of the Temple, were they at Peace?*

A. No, they had many Afflictions and Temptations for the Tryal of their Patience, and proving

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proving of their Faith: Only such as had believed, had the Peace of Conscience.

Q. Against What Sins did the Prophet proclaim Judgment?

A. Against Stealing and Perjury.

Q. What is their Punishment?

A. A Curse goeth forth against them, and they shall be cut off, chap. v. iii.

Q. What are we to understand by the Woman in the Ephah?

A. Either the Wickedness of the Jews should be restrained by Enemies, or the Cruelty of the Enemies by God.

Q. What is the Punishment of a foolish Shepherd?

A. His Arm shall be dried up, and his Eye darkned.

Q. What meaneth the Prophet by that?

A. He shall have neither Power nor Understanding to instruct the People.

Zachariah, Son of Barachiah, and the Grandson of Iddo, prophesied at the same Time as Haggai, and it seems a little after his Decease. Grandsons are frequently in Scripture called Sons, as in Ezra, ver. 1, 6, 14. and Daniel v. 2. Tho some have disputed here of the Difference of Time, and mistaken Darius Hystaspes, to be Darius Nothus: And likewise concerning our Prophet being Iddo's Grandson, &c. But this I refer to Dr Allix and others, who have disputed upon this Head.

The first Part of this Prophecy I have taken Notice of in Haggai; the latter Part from Chap. xix. probably relates to the Jews under the Maccabees, and then foretell the rejecting the Messias, and their Conversion afterwards, and some remarkable Passages that should happen to them in the latter Ages of the World.

The Book of the Prophet MALACHI.

Q. WHAT was the first Sin Malachi reprov'd?

A. Obstinate Hypocrisy.

Q. Wherein?

A. In that the Jews were manifest Offenders, and yet seemed to justify themselves, chap. i. 6.

Q. If we make God our Father, what doth he require of us?

A. Honour.

Q. What if we make him our Lord?

A. Fear, ver. 6.

Q. What is the second Sin Malachi reprov'd?

A. Carelessness in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law or not, ver. 8.

Q. What was required in the Priest?

A. A Care in his Heart to serve God aright, and his Lips to be a Treasure of Knowledge to instruct the People.

Q. What is the third Sin the Prophet reprov'd?

A. Their marrying Wives of an idolatrous Generation.

Q. What

Q. What is the Punishment of that Sin?

A. The Lord will cut them off that doth so, chap. ii. 11, 12.

Q. What is the fourth Sin?

A. Breach of Wedlock, ver. 14.

Q. What is the fifth?

A. Their Distrust, saying, it was in vain to serve God, seeing the Proud prospered, and they were cross'd, chap. iii. 14, 15.

Q. From whence proceedeth that Sin?

A. From want of Patience, and submitting to God's Pleasure; for if they saw not God's Help present to defend them, they would straightway murmur; which is a Sign also of Ingratitude, in that they forgot their former Deliverance.

Q. What is the sixth Sin?

A. Sacrilege, robbing the Priests of Tythes and Offerings.

Q. How did God take this?

The Prophet *Malachi* was in all Likelihood cotemporary with *Nehemiah*. His Prophecy supposes the Temple to be built, and the Worship of God settled there; but blames the Priests and Levites for not attending upon the publick Worship, *chap. i. 10.* and the People for offering the Lame and the Blind, *ver. 7, 8.* and robbing God of his Tythes and Offerings, *chap. iii. 10.* which agrees with *Neb. x. 33, 39.* and *xiii. 10, 11, 12.* Compare *chap. ii. 11.* to *Neb. x. 3.* and *xiii. 23, &c.* Bishop *Lloyd* dates this Prophecy something later than *Nehemiah's* Time, about 97 Years before Christ, when the first seven of *Daniel's* Weeks, or 49 Years, were expired, for sealing up the Vision and Prophecy, *Dan ix. 24. i. e.* for completing the Canon of the Old Testament. The Words of *Malachi*, *chap. iv. 4, 5.* import, that after him the *Jews* were not to expect a Succession of Prophets; exhorting them to observe the Law of *Moses*, and to look for no other Prophet, till *Elias* the Forerunner of the Messiah should come.

A. As done to himself: Ye have robbed me.

Q. What was the Punishment of that Sin?

A. A Curse on the Nation.

Q. What the Promise on chearfully paying that Debt?

*A. The Windows of Heaven opened, and a Blessing poured out, that there should not be Room enough to receive it, *ch. x.**

Q. Who should be the next Prophet to succeed them?

A. John Baptist.

Q. Wherein should his Office consist?

*A. In joining the People together in one Unity of Faith, and pronouncing God's Judgments against such as should refuse to receive Christ, *ch. iv. 5.**

Q. Who should be the last?

A. Christ Jesus, the true Son of Righteousness; whose comfortable Beams of Mercy shine upon our Souls to eternal Happiness.

A P O C R Y P H A.

Q. WHAT do you call Apocrypha?

A. Books whose Origin is not

known, their Authority dubious; and therefore are not received by a common Consent of the Church.

Q. Why

Q. Why then does the establish'd Church of England allow any Part of these Books to be used for proper Lessons, or Lessons of the Day?

A. They are only read for Instruction, and contain in them a great Number of excellent Maxims, inferior perhaps to none but those of the canonical Writings? some of those Books therefore may be read to very good Purpose in the Church, and by every pious, as well as by every curious Person.

Q. What are their Names?

A. The first and second Books of *Esdras*, *Tobit*, *Judith*; the rest of *Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, with the Epistle of *Jeremiah*; the Song of the three Children; the Story of *Susanna*; the Idol, *Bell* and the *Dragon*; the Prayer of *Manasseh*; and the first and second of the *Maccabees*.

Q. What are the Books Names that are said to be lost, burnt in the Temple, &c.

A. The Book of the Wars of the Lord, *Nam.* xxi. 24. the Book of the Covenant, *Ex.* xxiv. 7. the Book of *Jasper*, *Josh.* x. 13. the

Books of *Natham*, *Gad*, *She-maiah*, *Iddo*, *Abijah*, and *Jehu*, cited in the *Chronicles*; the Acts of the Kings of *Judah* and *Israel*, mentioned in the second Book of *Kings*; the Book of *Samuel*, cited 1 *Chron.* xxix. 29. the Acts of *Uzziah*, 2 *Chron.* xxvi. 22. by *Isaiah*; *Solomon's* 3000 Proverbs, 1 *Kings* iv. 32. *Solomon's* 1005 Songs, *ib.* *Solomon's* Book of Trees, Beasts, Fishes, &c. 1 *Kings* iv. 33. the Prophecy of *Jeremiah*, torn to Pieces by *Jehoiakim*, *Jer.* xxxvi. another upon *Babylon*, *Jer.* li. the Prophecy of *Jonah*, in *Jonah*. *Isaiah* wrote another Book, intitled, *The Ascension of Isaiah*, (as *Origin Epiphanius* writes.) *Josephus* says, that *Ezekiel* left two Books concerning the Captivity of *Babylon*, *Ant.* l. 10. c. 6. There was a Book of the *Lamentations*, or a mournful Poem, so called, composed by *Jeremiah* upon the Occasion of the Death of the pious King *Josiah*: It was a long Time in the Mouths of the singing Men and Women of *Israel*; but this famous Poem is believ'd to be lost, with many others.

The Apocrypha are Writings, no doubt, of good Men, but of much less Authority than the canonical Books, being a Collection of Pieces written chiefly in the Greek and Chaldee Languages, as 'tis thought, between the Times of the Prophets and those of the New Testament: But as no certain Proof is found, they are therefore called *Apocrypha*, ἀποκρυφα, *Ab-scondita*, hid, or concealed. The historical Parts of them, particularly the Books of the *Maccabees*, are of considerable Use, and give much Light into the Transactions of which they treat; and the Books of *Wisdom* and *Ecclesiasticus* are much used. Tho' the *Apocryphal* Books are not received into the Scripture Canon of Protestants, yet they are admitted by the *Romans* as of equal Authority, to colour some Things in their Religion which they cannot defend from the real Word of God. But how worthy some of these Books are of the Honour done them by the Council of *Trent*, I leave to every impartial Reader to judge.

The PRAYER of MANASSES, King of Judah, when he was Captive in Babylon.

O Lord, Almighty God of our Fathers Abraham, Isaac, and Jacob, and of their righteous Seed, who hast made Heaven and Earth, with all the Ornament thereof; who hast bound the Sea by the Word of thy Commandment; who hast shut up the Deep, and sealed it by thy terrible and glorious Name; whom all Men fear, and tremble before thy Power: for the Majesty of thy Glory cannot be borne, and thine angry Threatenings towards Sinners is importable: But thy merciful Promise is unmeasurable and unsearchable; for thou art the Most High Lord, of great Compassion, Long-suffering, very merciful, and repentest of the Evils of Men. Thou, O Lord, according to thy great Goodness, hast promised Repentance and Forgiveness to them that have sinned against thee, and of thine infinite Mercy hast appointed Repentance unto Sinners, that they may be saved. Thou therefore, O Lord, that art the God of the Just, hast not appointed Repentance to the Just, as to Abraham, Isaac, and Jacob, which have not sinned against thee; but thou hast appointed Repentance unto me that am a Sinner: For I have sinned above the Number of the Sands of the Sea; my Transgressions, O Lord, are multiplied; my Transgressions are multiplied, and I am not worthy to behold and see the Height of Heaven, for the Multitude of mine Iniquity. I am bowed down with many Iron Bands, that I cannot lift up mine Head, neither have any Release: For I have provoked thy Wrath, and done Evil before thee; I did not thy Will, neither kept I thy Commandments; I have set up Abominations, and have multiplied Offences. Now, therefore, I bow the Knee of mine Heart, beseeching thee of Grace. I have sinned, O Lord, I have sinned, and I acknowledge mine Iniquities: Wherefore, I humbly beseech thee, forgive me, O Lord; forgive me, and destroy me not with mine Iniquities. Be not angry with me for ever, by reserving Evil for me; neither condemn me into the lower Parts of the Earth: For thou art the God, even the God of them that repent; and in me thou wilt shew all thy Goodness: For thou wilt save me that am unworthy, according to thy great Mercy. Therefore I will praise thee for ever all the Days of my Life; for all the Powers of the Heavens do praise thee; and thine is the Glory for ever and ever. Amen.

A brief CHRONOLOGY.

3

SILENUS'S SONG

HE sung the secret Seeds of Nature's Frame;
 How Seas, and Earth, and Air, and active Flame
 Fell through the mighty Void, and in their Fall
 Where blindly gather'd in this goodly Ball.
 The tender Soil then stiff'ning by Degrees,
 Spat from the bounded Earth the bounding Seas.
 Then Earth and Ocean various Forms disclose,
 And a new Sun to the new World arose.
 And Mists condens'd to Clouds obscure the Sky;
 And Clouds dissolv'd the thirsty Ground supply.
 The rising Trees the lofty Mountains grace;
 The lofty Mountains feed the Savage Race
 Yet few, and Strangers in th' unpeopled Place;
 From thence the Birth of Man the Song pursu'd,
 And how the World was lost and how renew'd.

Dry'd. VIRG. GEORG.

The FIRST AGE of the World. Gen. v. — vii.

	Years.
A Dam begat Seth when	130
Seth had Enos at	105
Enos begat Cainan at	90
Cainan begat Mahalaleel at	70
Mahalaleel begat Jared at	65
Jared begat Enoch at	162
Enoch begat Methuselah at	65
Methuselah begat L mech at	187
Lamech begat Noah at	182
Noah, at the Deluge, was	600
From Adam to Noah's Flood	1656

The SECOND AGE of the World. Chap. viii — xii.

The Flood continued 10 Days and 1	
Shem begat Arphaxed after	2
Arphaxed begat Salah at	35
Salah begat Eber when	30
Eber begat Peleg at	34
Peleg begat Reu at	30
Reu begat Serug at	32
Serug begat Nahor at	30
Nahor begat Terah at	29

Terah begat Abraham at	70
Abraham departed out of Chaldea	at 70

From the Flood unto Ditto	363
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The THIRD AGE of the World. Exodus xii. Gal. iii.

Abraham was in Haran	5
And departed in the	75
He begat Isaac when	103
Isaac begat Jacob at	60
Jacob and his Family went into	
Egypt at	130
Israel was in Egypt	220
Moses conducted them thence at	80
Divided between Amram and	
Kohath	130
Kohath begat Amram at	67
Amram begat Moses at	65
From Abraham's departing from	
Ur in Chaldea, unto the de-	
parting of the Children of	
Israel from Egypt	440
The	

A. *brief* CHRONOLOGY.*The FOURTH AGE of the World.*

1 King vi.

Moses remain'd in the Wilderness	40
Joshua and Othniel ruled	40
Aioth	70
Deborah	40
Gideon	40
Abimelech	3
Thola	23
Jair	22
Without a Captain	43
Jephthah	6
Ibzan	7
Elom	10
Abdon	8
Eli, Judge and Priest	44
Samuel and Saul	40
David was King	40
Solomon began building the Temple in the Year of his Reign	4

480

From the going of the Israelites
out of Egypt to the first build-
ing of the Temple

The FIFTH AGE of the World.

2 Chron. ix.

Solomon reigned	36
Rehoboam	17
Abijah	3
Ala	41
Jehoshaphat	25
Jehoram	8
Achaziah	1
Ahaziah the Queen	7
Joash	40
Amaziah	20
Uzziah	52
Jotham	16

Ahaz	16
Hezekiah	29
Manasseh	55
Amon	2
Josiah	31
Jehoahaz three Months	
Jehoiachim	11
Jehoiachin, three Months	

From the building the Temple
to the Captivity of Babylon 419

The SIXTH AGE of the World.

Ezra vi.

The Captivity continued	70
Restored to Freedom in the Year of Cyrus	1
The Temple begun to be built	2
Finished in the	46
And Year of Darius	6
After that Darius reigned	20
Nehemiah went to build the City, which was finished in	32
In all, from building the Temple again.	26

Jerusalem rebuilt after the Cap-
tivity 143

The SEVENTH AGE of the World.

Daniel ix.

From the rebuilding of Jerusalem	
66 Weeks, each Week seven Years	483
For, from the 32d Year of Darius unto the 42d of Augustus, are just so many Years; so that from Adam unto Christ are 3984 Years, 6 Months, and ten Days	



3984

1750

5734

266

16
29
55
2
31
11

419

2.

70

1
2
46
6
20

32

26

143

orld.

483